The Universalist Leader
A Journal of Tomorrow

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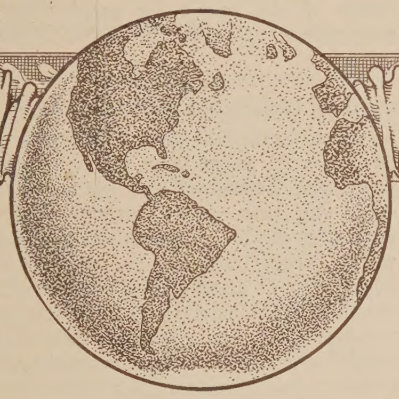

THE APPEAL TO LOVE

Sermon by

MAUDE ROYDEN

Colleague of Dr. Joseph Fort Newton in London

Preached in

St. Paul's Cathedral, Boston

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

I regard the present flagrant failure to enforce the Volstead law as a blot on the good name of Pennsylvania and the United States. If allowed to continue it will amount to a serious charge against the fitness of our people for genuine self-government. (*Governor Pinchot of Pennsylvania.*)

υ λ

Bishop Manning is technically correct in his insistence that the Rev. Percy Stickney Grant should resign if he can no longer preach the doctrines of his Church, but if every clergyman of the Protestant Episcopal Church who has reached the position which Percy Grant has the courage to avow were to state his beliefs publicly, one-third of its pulpits would have to be vacated. More than that, they would be pulpits now filled by the ablest and most socially minded clergymen of this particular denomination. (*The Nation.*)

υ λ

Chief Justice Taft estimates that ten years will be required to make the prohibition laws completely effective. The time might be shortened materially if all the newspapers would treat the matter of defying the Constitution as seriously as they treat the matter of lynching, for example; or if all the excessively reactionary journals could see in this particular manifestation of the spirit of lawlessness the same menace that they see in labor unions; or if all the excessively radical journals could see in it the same danger that they find in capitalism. (*Charles S. Selden.*)

υ λ

So far as "living with Negroes" is concerned, the Southern students and their parents have no objection to it. They are entirely accustomed to it, and they like the Negro. If any white parent tells President Lowell that he can not bear the thought of his son's sleeping in a room which abuts on the same quadrangle with a Negro's room, or eating in the same dining-room with a Negro, that parent deceives Mr. Lowell. What the Southern parent demands is that some stigma be put upon the Negro. He wishes Harvard to hang out a flag discriminating against the black man. (*John Jay Chapman.*)

υ λ

Was it not concerning a distinguished citizen of Cambridge that Booker T. Washington said, "He was the only man who ever made me forget that I was black?" We appeal to President Lowell to reconsider his action and to lift the standard of Harvard toward this ideal instead of debasing it toward the lower levels of prejudice. (*Congregationalist.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

SEEKING A SCAPEGOAT

FRANCE, says the *Christian Century*, "is justifying the worst her most cynical interpreters have said of her. . . . Steadily she is alienating the friendship of all the rest of mankind."

Substitute Germany for France in this quotation and date the paper 1914 or 1915 and it would make equally good or bad reading. The worst that can be said truthfully is that under circumstances of extreme provocation France is behaving no better than other nations have done. This is in no sense a justification or even excuse for the brutal stupidity of the invasion of the Ruhr.

But if we are to make any progress toward enduring peace we must have done with the war and post-war hysteria that put all the goats on one side and all the sheep on the other. To talk as the *Christian Century* does of "the process of moral isolation," by which it implies that presently we shall have a wicked and criminal France surrounded by pious and pure neighbors, is smug hypocrisy. It is time to confess, in sackcloth and ashes, that beyond the immediate and criminal initiative of the German militarists, the World War came out of world conditions for which all nations, including our own, were in some measure responsible.

It is even more necessary to face the fact that if another great war is already threatening, no nation, least of all our own, will be guiltless. No "holier than thou" attitude will save us or help the world. Hate and bitterness are always dragons' teeth. Love, and love alone, will conquer at the last.

* *

THE NEW YORK PRESBYTERY AND DR. FOSDICK

THOSE who have been inspired by the prophetic preaching of Harry Emerson Fosdick, or helped and healed by "The Manhood of the Master," "The Assurance of Immortality" and "The Meaning of Prayer" will find it a bit difficult to understand why any church should be trying to get rid of him. A short time ago Philadelphia Presbyterians fired a resounding demand for his trial for heresy. It failed to explode anything in particular.

At a recent meeting of the New York Presbytery, a whole series of resolutions was presented, seeking for at least an official rebuke of Dr. Fosdick's "liberalism." The resolutions were all voted down by large majorities, to the vindication, not of Dr. Fosdick, but of the Presbytery itself. Whereupon Dr. John Robertson, one of the leaders of the medievalists, announces that he will leave the Presbyterian and seek to enter the Episcopal Church. The warmth of his reception may be inferred from a remark in the *Churchman* to the effect that "we may hope that his new associations will lighten some of the dark places in his medieval point of view."

Every true Universalist hopes and prays that men like Dr. Fosdick may win their own fellowships to larger thinking and nobler living. Christian unity will not be promoted if they be driven out, even though they would find glad welcome and fellowship with us.

* *

MISS ROYDEN AT ST. PAUL'S

THE presence in this country of Miss Maude Royden, who was Dr. Newton's colleague at the City Temple, London, may be in some measure a return of his spiritual ambassadorship to England during the Great War. That she should be welcomed to the pulpit of St. Paul's Episcopal Cathedral in Boston is not only an act of gracious hospitality, but promise of the day when the Church, as the State, shall be not merely masculine but human.

* *

THE REAL JUSTIFICATION OF PROHIBITION

IF all the dubious figures offered by apologists for alcohol were indubitably true they would still be largely beside the mark. The recent report of S. F. Rutter, state director of Prohibition Enforcement in California, goes straight to the point in telling us that the real and inspiring evidence of the success of prohibition is "most apparent in that broad region of wretchedness and unhappiness which intervenes between private domestic happiness and public prisons" rather than "in the records of the more serious crimes."

No thoughtful and fair-minded person doubts for a moment that prohibition has vastly lessened the total of human misery and even more vastly increased the opportunities of our children to receive their right-

ful heritage of life, liberty, and the pursuit of happiness.

It probably is not quite fair to describe the advocates of less restriction on the sale of liquor as "traffickers in human blood," but they will find it hard to refute the charge that they are would-be traffickers in human misery.

* *

THE MORAL GREATNESS OF LINCOLN

WE recall vividly the first time we saw a statue of Lincoln. We were on our way to a theological seminary to prepare for the ministry. We stopped over a day in Boston. We wandered about the streets. We came to a statue of Lincoln. The slave was freed, his chains were broken, he looked up into the face of his deliverer with profound gratitude, and Lincoln looked upon him with infinite compassion, and a noble confidence. It was our first vision of such a statue. It moved us deeply. We too were on our way to a freedom of mind, and were greatly encouraged. We have seen greater Lincoln statues since, and copies of nearly all pictures of him, and have read what writers, poets, statesmen and preachers have said about him, and the more we know of him the more we love him, and the more the wonder grows at the moral greatness of his soul. Let a man once meet Lincoln in book, picture, or statue, and that face haunts him, follows him wherever he goes, and inspires him to live a noble life.

The moral integrity of the man was the basic element in his character. His soul was whole. Not "the lie in the soul," of which Plato had a dread, but "truth in the inward parts," as the Psalmist sang, was the condition of his life. He was sincere, without a crack or defect hidden by wax. He was whole, every fiber of his being in health. He rang true when God or man touched his soul.

The moral strength of the man was amazing. He stood erect on his large feet, with steady limbs, on the rock of moral reality. He could and did stand firm alone, without encouragement from applauding friends and in spite of the fearful calumny of foes. He could and did suffer alone. He was called upon to tread the winepress alone. The awful loneliness of his life makes him kin with the more august figure in the Garden of Gethsemane.

The utter devotion of his life to the welfare of his country and the emancipation of a race led him to hide himself behind his cause. He did not get in front of his cause; he did not identify the cause with himself; rather he sank himself in his cause; he hid himself behind it; it must increase, he decrease. This is the marvelous devotion of this man to his work in the world which showed him to have the fine spirit of John the Baptist, who rejoiced in the success of a person and a movement greater than himself and than his own. There was no place in his soul where jealousy or pride might lurk.

Greater than all these traits in his character was his profound sympathy with and compassion for all persons in trouble or misery or in the wrong. A child's finger, a woman's hand, could set the chords of his heart vibrating. The boys condemned by court-martial made his soul heave with pain and sorrow, and cry out for and grant their pardon. The very men who fought against the Union, some of whom hated him, despised and calumniated him, wrung from his heart the great words, "with malice towards none, with charity for all," which showed that he lived in the thirteenth chapter of First Corinthians and had the spirit of the Master, and was the greatest Christian of his day.

Such moral greatness has its secret in the simple, profound faith in God which he cherished through life, which grew with his growth, which deepened with his tragic experience, which drove him to his knees in the secret of his chamber in the dark hours of the war, which gave him strength to endure and patience to wait, and which transfigured his face and made it beautiful.

The greatest gift of Lincoln to our country and the world was not his marvelous writings and utterances nor the proclamation he issued, nor even the Union he kept intact, but the gift of his own life. "Some natures pay with what they do, great natures with what they are." This was Lincoln's great service and compensation. There is nothing this old world needs at the present time so much as the spirit of Lincoln. It is torn and rent asunder; it is poisoned by hate, blinded by passion, embittered by revenge. It is, also, without a great shepherd of the sheep. The spirit of Lincoln in our hearts in this country and in the hearts of the people in Europe would bring in a new day of good-will, and peace, and brotherhood, and the fear of God.

D. E.

* *

THE CHINESE WALL OF WORDS

THERE is only one thing needed to secure a complete and modern political realignment in the United States, in harmony with modern ideas and responsive to modern needs. If all the men and women in the country could forget over night the words Republican and Democrat, the rest would be easy.

The same Chinese wall of words is even more enduring in religion. Who can doubt that if liberals could be separated from the venerable and still venerated names they bear, if we could forget that we had been born Congregationalist and Baptist and Presbyterian, not to say Universalist and Unitarian, something more and greater than any of our present organizations would be born out of our new and deepening sense of fellowship?

One of our ministers sends in the following report of a conversation that points its own moral:

A group of intelligent men boarded the train at F., and the conversation that followed gave the idea that they were interested in the welfare of the Liberal Church.

"We Unitarians should be broad enough to invite you Universalists into our communion and be one Church."

To this many agreed, but there was one man who remained silent, and turning to him the spokesman asked, "What do you say, Frank?"

"The whole trouble is over the name," replied Frank. "I have been thinking this matter over for quite some time. We like our name, it is a big name and embraces about all that is needed. You like your name, in fact you are quite proud of its distinction.

You want us to join with you. Is it like a marriage of man and woman, and you consider us the woman and ask us to assume your name?"

The Unitarians, being in the majority in this group, agreed that such was about the proposition.

"But," answered Frank, "I am so sure that this would not be a happy solution that I venture a sort of fifty-fifty proposition. You, being richer in money, have the right of line, so you take the first syllables of your name, Uni, and we will take the remaining syllables of our name. That will make a name big enough to live under safely, and will suit us very well."

There was a moment's hesitation, when one of the majority party exclaimed in a loud voice: "Why, that would make it Universalist!"

* *

THE POINT OF VIEW

FROM letters coming to the office as well as from personal comments we had supposed that we were being rated as progressive internationalists. Indeed, there have been gentle impeachments of radicalism. Quite reassuring, therefore, is the following extract from the parish paper of one of our best Middle West ministers:

> **The Leader**
>
> Our church paper is getting better and better in all respects. Personally, we think its editorial policy a trifle too conservative on world problems, but that is only a viewpoint. It is a paper that should be in every Universalist's home. That is so true that it is trite. We are going to appoint a representative to secure your subscriptions.

* *

"WITNESS TO THE TRUTH"

ON Sunday, May 13, 1883, the First Universalist Church in Washington, D. C., at the corner of 13th and L Streets, was officially opened. At that service, prayer was offered by the Rev. A. B. Grosh, and the sermon was delivered by the pastor, the Rev. Alexander Kent, who preached upon the subject: "The Church a Witness to the Truth." The text from which the pastor preached his sermon was, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." At the end of his sermon, Mr. Kent said: "And now, dear friends, standing within the boundaries of the promised land, having completed the journey through the wilderness and come into the coveted inheritance, let us dwell together in amity and concord. We have a goodly possession; let us see that we make good use of it. And let us never forget that it is ours only in trust. It is the house of the Lord, and it is built for the purpose of advancing His kingdom, the kingdom of righteousness, of peace, of joy in the Holy Spirit. Therefore, we are not to think of it as ours for any selfish ends. We are not to come here to be entertained on Sunday even by good and fine music. We are to come here with a higher purpose in our hearts, and that is, to push on this Kingdom of God in the conquest of the world, bringing souls into loyalty and life, into that peace which passeth understanding which the world can not give nor take away."

True words are these. The purpose of the Church has not changed with the passing of the years. The same high desire is in the hearts of Universalists everywhere. We do endeavor to make our Church a witness of the Truth.

For many years the Universalist people in the city of Washington have carried on the work in the building which is now not suited to the work which must be done. A new church building is necessary. We are going to erect one that will be a credit to the Universalist denomination. The world still needs, and will need for a long time, a mighty Universalist church in Washington witnessing to the Truth.

H. H. N.

* *

When we hear complaint that the children of the olden times were obliged on Sunday to sit on a haircloth sofa and read "Pilgrim's Progress," we are genuinely sorry for them. But looking forward, are we going to get any better man-products from the boys lolling in a hammock reading the colored supplement?

* *

There is a keen if selfish pleasure in sitting on the front porch in the midst of tropical foliage, flowers and fruits and reading in the morning paper of the snow and ice and coal famine in the shivering North.

* *

The civic and fraternal organizations crowd upon each other, and no matter how many you join you are oppressed with the sickening thought that you should have joined the other one hundred.

* *

The phrase, the unhappy poor, has a basis in fact, but an accurate census will be pretty sure to reveal that proportionately there are far more unhappy rich.

* *

If the ministers were to strike would the people be willing to pay more for the Gospel, as they do for coal in case of a coal strike?

* *

Stop fussing about personal rights for a little while and consider your personal duty in securing the other fellow's rights.

* *

Many an otherwise intelligent man is fully convinced that "God's healthy out-door air" is available only on Sunday!

* *

We have no record that Jesus spoke very much, but it was said of him, "Never man spake like this man."

* *

So many good roads for those who ride; so many more chances for the forced walkers to get run over.

* *

More often we make careful preparation to yield to temptation than to fight it!

* *

There is no efficiency save in obedience to orders in some way from somebody.

* *

Do not imagine there is never an aching heart behind the s iling face.

Maude Royden in Boston

ON Tuesday, Jan. 30, Maude Royden was scheduled to speak at the noon service at St. Paul's Cathedral, Boston, and two interested members of the *Leader* staff got themselves there an hour in advance, which was extremely fortunate, as the church was well filled when they arrived and hundreds were being turned away long before the service began. Such is the fame of this "little minister" from across the sea. The main facts about her life and work were undoubtedly known to most of the audience—that she is the daughter of the late lord mayor of Liverpool, that she graduated from Oxford and then went as curate to a little parish in the slums of Liverpool, and later became the associate pastor of the City Temple, London. It was there that Dr. Joseph Fort Newton came to know and esteem her so highly.

In "Preaching in London" Dr. Newton speaks of Miss Royden as follows:

> Frail of figure, slight unspeakably, with a limp in her gait, as a speaker Miss Royden is singularly effective in her simplicity and directness. There is no shrillness in her eloquence, no impression of strain. In style conversational rather than oratorical, she speaks with the inevitable ease of long practise. Some of her epigrams are unforgettable in their quick-sighted summing up of situations; as when she said recently in the Royal Albert Hall: "The Church of England is the Conservative Party at Prayer." She is an authority on all matters pertaining to woman and child, holding much the same position in England that Miss Jane Addams has long held in America. Untrained in theology—which some hold to be an advantage—she deals with the old issues of faith as an educated, spiritually minded woman in sensitive contact with life, albeit casting aside the "muffled Christianity" that Wells once described as the religion of the well-to-do classes. Not the least important part of her work is what I call her "clinic," her service as a guide, confidant, and friend to hundreds of women, and as confessor to not a few. Here she does what no man may ever hope to do, doubly so at a time when England is a world of women who are entering upon a life new, strange, and difficult. As she remains a loyal Anglican, at least we are giving an example of that Christian unity of which we hear so much and see so little.

At first glance, as Miss Royden entered the chancel with the ecclesiastical dignitaries, she seemed an unimpressive little figure, though with an indefinable appeal, perhaps accentuated by her lameness. When she mounted the pulpit and faced the expectant audience every one was immediately aware of her immense and brave sincerity. Her personality flamed with it. When she spoke her voice, beautiful with shadows of depth and resonance, rang with it. And the impression was the more convincing because it was not the fanatic sincerity that denies the bitter facts that seem to challenge faith, but rather a gallant trustfulness, a steadfast belief in the goodness of God, like the loyalty of one friend to another even when motives are obscured and difficult to understand. And those who listened felt that inasmuch as it was impossible to doubt this woman they needs must join with her in trusting God.

Miss Royden's address follows:

The Creative Power of Love

The first verse in the Bible runs like this: 'In the beginning God created the heaven and the earth," and in that part of the sacred writings which is often left out of our Bibles but which is called the Apocrypha, a collection of sacred writings which, roughly speaking, fills the interval between the Old and the New Testaments, you will find in the Book of Wisdom this saying: "Never wouldst Thou have created anything if Thou hadst hated it," and in almost the last book of the Bible, the First Epistle of St. John, the fourth chapter and eighth verse: "God is love." You have the whole Bible bound together in that argument: "In the beginning God created the heaven and the earth. . . . Never wouldst Thou have created anything if Thou hadst hated it . . . God is love."

All the great religions of the world have taught us something about God. If they had not done so the world would never have received them. But all great faiths have revealed to us some aspect of God—that He is power or beauty or life or truth or law or spiritual power. All of these are true, but the greatest, and that which sums up all the rest, is the revelation of Christ: God is love. And perhaps—no, certainly—the greatest of all the great faiths about God is the most difficult for us to believe. Yet "God is love" meets a great response from our hearts. Because it is so beautiful we hope it is true. But in the presence of the horror and misery and suffering and the triumph of evil, it seems almost impossible to believe it.

Since the war and during the war I have continually met with people—people nominally religious, certainly people who go to church—who nevertheless are filled with a great sense of resentment against God. Sometimes in an outburst of anger some one has said to me, "I hate God!"—that God should be responsible for the death perhaps of their only son, that God should take away from them all that made life worth living. He does this because He is infinite power. But in the heart of man there is a deep resentment against such cruelty, and the possibility of believing that God is love seems to grow fainter every day.

I do not profess to have a nice, neat little answer for the world's large difficulties. I can not attempt to explain in a way that would satisfy myself, let alone you, how it is possible for evil to have entered a world created by a God of love. But sometimes it seems to me that there are certain truths so self-evident, truths that so meet the needs of the human mind, that all things that conflict against them are less difficult, less inexplicable, than that this great fundamental principle should be true. And to me it has become convincingly clear that although I can not understand how there should be evil, and because evil therefore suffering, in a world created by a God of love, still more inexplicable it would be to me and still more incomprehensible, if the world were created by any other power than love. For there is in fact no other

creative power that we know except love. Explain the horrors of the world as you will, how could creation have come from any other impulse but love? "Never wouldst Thou have created anything if Thou hadst hated it."

Humanity itself is created because human beings love one another. One generation succeeds another because human beings love their children. There is no conceivable way in which humanity could survive, since the young of human beings are so utterly helpless, unless parents loved their children. No country could live unless there were patriots who loved it. No art could be created except by those who loved beauty.

Is it conceivable, when you look at a great work of art, a great building, or hear great music—is it conceivable to your mind that anything created it except the love of beauty? Could Beethoven have written a symphony and hated it? Could Raphael have painted a picture and hated it? Can you even make a garment without loving it? There are people in whose hands flowers seem to grow, and there is no explanation except that they love them. There are some in whose care children thrive. Why is it that the child will almost always do better in its mother's care than in the most skilled and wealthy institution in the world? The mother may not be so highly trained, but the children flourish with her because she loves them. When I wanted a child to adopt I went to a hospital and found one. It was a little, miserable creature, so thin—well, frankly, so ugly—I was quite puzzled, for I was not very knowledgeable about these things. I said to the nurse, "Is there anything wrong with the child?" and she looked at me with some amusement, and said, "There is nothing wrong with it. It only needs some one to love it."

This fundamental fact surely should have convinced us that the first verse in the Bible prophesied the last. If in the beginning God created the heaven and the earth, then God *must* be love! Do you remember that wonderful passage in Keats' great poem, where he speaks of love, mere ordinary human love between human beings, as being in some inexplicable way responsible for all the beauty of the world?

> . . . . but who, of men, can tell
> That flowers would bloom, or that green fruit would swell
> To melting pulp, that fish would have bright mail,
> The earth its dower of river, wood and vale,
> The meadow runnels, runnels pebble-stones,
> The seed its harvest, or the lute its tones,
> Tones ravishment, or ravishment its sweet,
> If human souls did never kiss and greet?

Well, perhaps that seems to you as fantastic as the theory that God is love, but I think if you will think of it from the other point of view you will see it is true. If you can not believe that love alone is creative power, at least you can see that hatred is destructive. When the hatred of men was organized in the war, did flowers bloom on the fields of Flanders and Picardy? Were there harvests there, where men met in the hottest experiences of hatred? The very color seems to have been swept out of the earth. Have you seen those terrible pictures of Mr. Nevinson of No Man's Land between the English, French and German trenches—the absolute monotony, the waste, the desolation? There was nothing there. Everything was destroyed. A few rocks, a few trees lifted up their arms against the sky. No color, no life, no harvest, there are no flowers there, no fruit. Hatred is a destructive force. And in the same way and by the same truth, love alone can create. And if this be true—true that you can't make a successful business without loving it, true that nothing on earth has been created without love, what does it mean to us? God is love. That is to say, the power behind the universe, whatever you call it—the first cause, the first principle which lies behind the visible world, what we ministers call God—is love. The ruling and controlling power is love. If we desire to create a new world, it must be by love, for never shall we create anything if we hate it.

Between the countries of Europe there must at least be love if there is to be a new Europe. Between the countries of the world there must be love if there is to be a new world. To set out to create a new America, a new Europe, a new world, out of hatred of any race or color or class, is to set out to make a harvest grow by sowing the fields with salt. It may be there are people who have suffered so hideously that they have nothing in their hearts but hate. Who shall condemn them? Not I. But I say you can no more make a world out of hate than you can make a harvest out of salt.

If you have any hate in your hearts at least refrain from poisoning the springs of that resurgent creative power by which the new world must be made. Everywhere on the fields of Flanders new grass begins to grow and the poppies bloom, there where the hatred of man has seemed to blast the world forever. And so here and there among the peoples of Europe, in spite of the chaos and error and war that still prevail, believe me there is still resurgent in the human heart, made after all in the image of God, the creative power of love.

And my appeal to you here in America would be just this: It surely is easier for you to believe that God is love than for some of us. It surely is not so impossible for you to build a new world out of love. Do not, I beseech you, add to the hatreds of the old world by the weight of a feather. Believe me, we hate each other quite enough. There is hell let loose because the nations hate each other and can not forget the wounds of war, so deep that it seems impossible for that new world, for that heavenly city, New Jerusalem, to descend from God out of heaven upon those stricken places and desolate nations. We hate one another quite enough. A world is istening for what you have to say. And I beseech you, let your word to the world be some word that makes love easier and hatred more impossible. Do not think by any mistaken sympathy with our wrongs and our sufferings to help us by adding to the flame of our resentment and our anger, but rather by your own example and by your belief in the creative power of love help us also to believe. For there are enough people in the world who believe in hate to destroy all the world again.

And yet, in the beginning, God created the heaven and the earth, and never would He have created anything if He had hated it. God is love.

Cruising Around a Changing World

I "Nothing Half as Beautiful as That"

John van Schaick, Jr.

IT was just getting dark as we backed out of the slip on the S. S. Empress of France, chartered for the Frank C. Clark Third Round the World Cruise, and were slowly hauled around to head down the North River. Great chunks of ice came smashing against the sides of the ship, a bitter wind blew down the dock on the hundreds of stoical enthusiasts who had waited to see friends off, and a cold light came over the Palisades.

We had traveled up and down that river and in and out of that harbor literally hundreds of times. There was no reason why we should face the biting cold to see New York disappear. And yet because we did, we had it demonstrated for the thousandth time that it never twice looks exactly alike.

Perhaps it was because we had never before been starting around the world. Perhaps it was because we had never before seen it between 5 and 6 p. m. on the 22d of January. Whatever the reason, the fact was that lower New York was a marvelous spectacle. The great office buildings were all ablaze. There was a light in every window. In the rapidly growing darkness, we lost the distinct outlines of individual buildings. Only the Metropolitan Tower, whose clock flashed 5.30, and the light on the Woolworth Building looked familiar. The rest was fairyland.

"On all this trip," said an old New York business man, "there will be nothing half as beautiful as that." His heart was in the utterance. I was glad to find New Yorkers who still have poetry in them—who can idealize New York.

With most of our company on board, I judged that it was not easy to let go of the land. We are terrestrial, not amphibious, animals. All the evening we were straining eyes landward, we were talking about the places and people we had left, we were thinking about that last day.

As twice before when sailing, we had spent the last few nights in a beautiful home on 57th Street, where there is lovely Siena marble and exquisitely carved woodwork, but, more than that, care for the real things of truth and beauty and human service. Of course one clings to the relatives, the old friends, the familiar haunts, the congenial work, and to all the places where we unbend and have "the best times of our lives."

One goes back along the lines of railroad and telegraph over which have come scores of farewell messages and visualizes the dear senders back in the places where they belong.

The business matters we dealt with in those last crowded hours come up to plague us or to comfort us. We have still the worry of the day's stint upon us. Old Mother Sea has not yet got hold with her magic power to calm.

At dinner, two Wellesley girls sat at my left and two Kansas ladies sat on the right of my wife. All of our talk is about Kansas—Henry Allen, William Allen White, Wichita, Winfield, Arkansas City—or the beautiful drives about Wellesley. Nobody is thinking about India or China, or even about Cuba. We can't start quite yet.

Bitter cold though it was, it was a wonderful night to be starting off—"high visibility," as they said in war time. Every star was out. When we came out after dinner, the North Star was almost directly behind us and our bow was pointed for the Tropic of Cancer, the Equator and the Southern Cross.

We were sailing down the Jersey coast. Astern and off a little from the starboard side, the familiar Highland Light was flashing its warning and its good-night. The Ambrose Channel and Scotland Light-ship were in sight on the other side. Far down the coast was a quick flashing light, near Asbury I think. And the shore, from Highlands to Asbury, through Seabright, Monmouth Beach and Long Branch, was a continuous line of lights—almost every one familiar to us.

"Atlantic City," said a gentleman patronizingly to me. "Atlantic City," said several others, taking up the report. And thus began our study in world geography. I tried feebly to say that it was not Atlantic City, that we had sailed only a little over two hours before, but it is a long job to run down an untruth.

We knew, however, the summer homes so dear to my wife and her brother, and increasingly dear to me, lay over there under the beam of the Highland Light. In that dark space where there were no lights, the Shrewsbury and Navesink Rivers were coming down to empty into Sandy Hook Bay. That line of lights off to the right might be on the Oceanic Bridge. That single light might be on the Seabright Bridge over which the Rumson Road starts for Red Bank. It was not difficult for me to project myself across to the broad porch of the "Sedges" and to see our ship go down the coast, lighted up from stem to stern. And I could hear myself say, "How close in she seems to-night."

But however much minds and hearts might stay on land, the cold hard fact remained that our bodies were being carried on down the coast. And with all the tender longing for the land there came a great swelling of heart as we realized that at last we had cut loose, we were afloat once more, off for the Seven Seas, on our way around the world.

We have been out forty-eight hours. We are somewhere south of Cape Hatteras, off Georgia or Florida, and some thirty-six hours out of Havana. In twenty-four hours the temperature of the ocean water rose thirty degrees. Last night already we left off overcoats and heavy wraps. To-day one lady is threatening to leave the party at Cuba because she can not stand the heat of her stateroom. Everybody is talking heat, longing for the warmth, attacking the Northern winters, but I can't go with them all the way.

I like the balmy air, the blue sky, the growing

things of the South, but I can not turn traitor to those snapping Northern days of New England and New York, when the blood moves fast to keep warm and there is life and vigor in every breath.

We are beginning to find one another out. There must be a fair proportion of ministers on board. In a group of four men last night I found that one was the Rev. C. M. Glick, a Presbyterian, of Missouri, another the Rev. O. F. Bartholow, a Methodist, of Mount Vernon, N. Y., who has lectured in Cobleskill, N. Y., where I was born, and who has a Bible class of 1,700 men. It looked Monday as if the whole class were at the ship to see him off, headed by a brass band and equipped with a moving picture machine. The third man standing with us was Mr. Chas. E. Burbank, for many years head of a high school in Worcester, Mass., and once principal of the Clinton Liberal Institute at Fort Plain. We had many dear friends in common.

Last night in the smoking room, I talked with the Rev. Frederick C. Jewell, rector of an Episcopal church in Evanston, Ill. He is a nephew of the late Claudius B. Jewell, my old neighbor in Washington, and in Media, where he was born, he lives next door to a Quaker boy I know, who went down four stories in a bombed building in Dunkirk, France, during the war, and escaped without a scratch.

D. E. Lorenz, "Director of the Educational Features of the Party," is a clergyman—and an old hand at world travel.

Dr. Frederic W. Norris of Brooklyn is another Episcopal rector, and a charming, modest man. The Rev. James T. Nichols of Iowa, whom I have not met, gave the first lecture of the cruise to-night on Cuba and the Panama Canal.

A few people have been sick, but most of us are shaken down and already used to it. Neither my wife nor I has felt the slightest discomfort.

I feel moved to correct the impression that everybody sailing these days lines up before the smoking room doors waiting to pass the three-mile limit. We have two smoking rooms, both comfortably filled, but as many people sip ginger ale as Scotch and soda, and there is not the slightest excess or disorder. I must admit, however, that the men sipping Scotch and soda are supremely pleased with themselves and with life.

The ship officials do not want us to buy liquors ashore and bring them on board, but rather to buy of them. In this way they eliminate competition and keep a control. So any plans we might have had to take on a private stock of Jamaica rum at Havana will have to be abandoned.

The ship herself, 18,481 gross tons, is an ideal size for such a cruise. She belongs to the Canadian Pacific Railway, and runs regularly between Quebec, Southampton, Cherbourg and Hamburg. The crew are all British, and British sailors inspire confidence.

Above the stairs, both forward and aft, there are tablets commemorating the war record of the ship: "S. S. Alsatian: This vessel during the Great War was flagship of the patrol between the Shetlands and Iceland, and intercepted 150,000 ships. Escorted convoys numbering from fourteen to twenty-two ships to and from America on many occasions. Was armed with eight 6-inch guns and two 12-pounders and anti-aircraft guns. Steamed while in commission 266,740 knots and consumed 170,570 tons of coal. The vessel was reconditioned by the builders, William Blardmore & Co., Ltd., of Dalmur, and is now called the Empress of France."

To my mind it is a stupid name, as there is no such thing as an "Empress of France," but the war record is great. And for comfort, for general assembly, for sitting around, besides the two dining saloons and the two smoking rooms, there are four more beautiful saloons, or drawing rooms, where both men and women meet.

As I close this letter we are off Florida; the big hotels and lovely cottages are in sight; a great green dragonfly of some kind has come out to bid us welcome.

The Editor and Associate Editor of the *Universalist Leader* are closer together in miles than they have been in some time. I wish I could see the Editor waving his "panama hat" at us as we pass. Surely, under this blue sky and bright sunshine, the old vigor must come back.

Did Jesus Mean It?

Frank Oliver Hall

"IF Jesus did not mean what he said, why didn't he say what he meant?" said he.

"I think he did both," said I.

"Then you must be a non-resistant," said he, "for Jesus plainly says, 'Resist not him that is evil.' "

"I am not," said I.

"Then you do not call yourself a Christian," said he.

"I do," said I.

"Explain!" cried he.

This is the explanation.

A few years ago there were half a dozen students in the graduating class of Tufts Divinity School. They had been training for the ministry under the leadership of the venerable and beloved Dean. They were his admirers, followers, learners. "Disciples" is the New Testament word. They decided that they would like to be ordained to the ministry all together in the college chapel and have the Dean preach the sermon, that is, give them his blessing and their final instruction.

So it came about that one Sunday afternoon the six students gathered in Goddard Chapel and sat together in the front seat. Behind them, filling the chapel to its capacity, assembled friends, relatives, fellow students, lovers and well-wishers of these young disciples. The venerable Dean preached the sermon. It was addressed primarily and directly to the six students who were being ordained. But of course the Dean had in mind the much larger company assembled in the background, and said many things to the stu-

dents which they already knew perfectly well, but which the congregation did not know so well and which they ought to know. I can not recall just what the Dean said, but as he was a wise man I know very well what he did say.

He dwelt upon the purpose, the importance and the function of the business upon which these young men were about to enter. He told them that this business was so vital to the welfare of humanity that they must not allow any desire for personal gain or glory or even any contention for their own rights to interfere with the task which they were to undertake. If they were not ready to surrender gain and glory and even their rights, they would better seek some other occupation.

For instance, it would seem only just and right that able men like them, who had given years to preparation for their profession, should receive compensation equal to what a physician or lawyer or engineer of equal ability who had given equal time to preparation would receive. But, as a matter of fact, they would probably not receive for their work as much as a brick-mason or even a hod carrier. They must be content to remain poor. They must stand ready to take their share of hardship as good soldiers of Jesus Christ and not whine about it. Moreover, their task was a peaceful one. They were to seek peace and pursue it. They must not be forever, or ever, if they could help it, in a quarrel or contention. They must keep out of a fight, even though that meant suffering personal abuse. They must keep out of the courts, even though that meant enduring injustice. Their business was so important and so imperative that they must waste no time in lawsuits or in personal contentions. If some one took their property unjustly—very well, let it go. Smile in the face of adversity, grin and bear it, but in God's name go on about your business. Don't worry. You will get along somehow. Others have. There is a divine providence that watches over God's faithful servants. So attend to your job. Morning, noon and night preach and practise fellowship, friendship, forgiveness, self-sacrifice. Everything else, even your own rights or your own life, is of insignificant importance. So God bless you. Amen.

Now what would the good Dean have thought of the intelligence of the people in the background, the congregation in the rear seats, who listened to his sermon to the six candidates for the ministry, if they had gone away and said: "The Dean told us that it is wrong to be rich and good to be poor; and that no man should go to law. No matter what another does to you, said he, rob you, beat you, torture you, assault your wife, you must take it lying down. Don't defend yourself or your child or your property. If a robber breaks into your house and steals your money, give him the silver spoons. If he hits you with a blackjack, hand him the fire poker. If a mob comes burning and pillaging in your neighborhood, stand on the front porch and repeat the Golden Rule, but don't try to restrain them by force, and don't join with your neighbors in resisting them. If they will not listen to reason, let them burn and kill. That is what the Dean said, and we think he talked nonsense."

Well, I think so too—if that is what the Dean said. But the Dean never said it. He was not laying down rules for universal acceptance. He was instructing six young men who were about to enter upon a peculiar business so important that nothing must interfere with the task they had in hand.

Well, what has all this to do with Jesus and the Sermon on the Mount? Everything. Before you read that sermon, and construe it as universally applicable, suppose you take into consideration the incidents that immediately preceded its delivery.

"And he (Jesus) goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he *ordained* twelve, that they should be with him, and that he might send them forth to preach. . . . And he *appointed the twelve* (here follow the names) . . . And when he was set, his *disciples* came unto him; and he opened his mouth and taught *them* saying, . . ."

Now read the Sermon preached on that mountain as if it were exactly what it was, that is, an ordination sermon delivered primarily to the twelve disciples who were about to be sent out to preach, with, of course, the consciousness and recognition of the multitudes in the background listening in, and see if the circumstances do not throw altogether a new light on what Jesus said.

But even if you should conclude that Jesus was preaching not an ordination sermon addressed primarily to twelve candidates for the ministry, but was talking to the whole assembly and laying down rules to govern the conduct of all there gathered, you should in all reason take into consideration the people to whom he spoke and the circumstances under which he preached. Who were these people? Jews, without exception Jews. And who were the Jews and what was peculiar about their circumstances in the year of our Lord 31?

The Jews at that time were an intensely patriotic and liberty-loving but numerically insignificant people, occupying a piece of territory about the size of the state of New Hampshire, a tiny province of the great Roman Empire, which ruled with an iron hand the entire civilized world. These Jews, in their little territory, wanted to be free and independent, but Rome could not afford to have a little independent nation at the very center of her vast dominion. So Rome tyrannized over the Jews and taxed them unmercifully for the support of the very army which oppressed them. The soldiers were brutal in their treatment of these "foreigners" and "fanatics" whom they despised. The result was, as always under such circumstances, revolt, rebellion, secret societies, sedition, and, when opportunity offered, open insurrection. Jesus had witnessed at least a dozen such insurrections during his life. The very air was electric with the spirit of revolt. Some young patriot, who had perhaps seen his old father murdered before his eyes by a Roman spear, would call upon all liberty-loving Jews to follow him, would flee to the hills, gather about him a company of malcontents, organize them into a band of guerrillas, and try to instigate a nation-wide insurrection. The result in every instance was that the trained and ruthless warriors of Rome would hunt these patriots down like so many wolves, and the highways would be lined with crosses whereon hung

the writhing bodies of young Jews being tortured to death.

Insurrection did not accomplish the purpose aimed at. There was no good reason to suppose that it would or could. It resulted always in conditions worse than they were before the insurrection took place. There was no hope that this handful of people, in a territory the size of New Hampshire, could overthrow the warriors of Rome, who had conquered the armies of all civilized states and the barbarians of Gaul, Spain, Africa and the East.

What else could be done, except fight, starve and die even to the last man in an attempt to achieve justice and liberty? There was only one other course. Submission, the exercise of such liberty as was allowed, and the attempt to achieve still larger liberty and still greater degree of justice by winning the respect and friendship of the conquering power. Everything else having failed, Jesus proposed that they try this latter course, and try it to the utmost.

Suppose you were privileged to go and preach to the discontented multitudes in Ireland to-day. You sit on a hill and gathered about you are a thousand Sinn Feiners—not an Englishman, not an American, no one there but Sinn Feiners. What would you say? Well, you might speak as follows:

Irishmen, you have endured wrongs without number. Your land was invaded without justification. Your people have been enslaved and misused for centuries. To arms! To sheathe the sword now would be to play the part of cowards and weaklings. So die in the last ditch. Better to see your people destroyed, your homes burned, your land laid waste, than to surrender your dearest possession, that is your right to be free.

Such a speech would be understandable and would at least manifest the manly virtue of courage. And the result would be—more bloodshed, more brutality and a tightening of shackles. Nothing more.

Jesus was undoubtedly familiar with just such speeches, living as he did in the liberty-loving north of Palestine. And he had watched the results. Therefore he did not make that kind of speech.

Or, addressing the Sinn Feiners of Ireland, gathered on a hill-top, you might say something like this:

For the life of me I can not see why Ireland should not be a free and independent state. The Irish people have never consented to be ruled by England, you never asked England to come and reign over you. Governments derive their just power from the consent of the governed, and you people have never consented to English government. For hundreds of years the history of Ireland has been the story of one bloody and desperate insurrection after another. No wonder. You have suffered all kinds of abuse. You have seen your homes destroyed, your lands confiscated, your sons murdered. Insurrection has been the natural reaction. But what has it amounted to? You have gained nothing except more murder, more burnings, more confiscation. Nothing good has come from all your fighting, and it is utterly hopeless that Ireland should achieve justice and independence through bloody insurrection. What else can be done? Well, suppose you try what seems to have worked well in other British possession , notably in South Africa. South Africa tried insurrection, rebellion. The people fought splendidly and with good cause. But might triumphed and insurrection was put down. Then South Africa made the best of it, concluded to cooperate instead of rebelling. They have made friends of the ruling powers. What is the result? A degree of liberty never before enjoyed. One of the very men, a wise and brave man, a great general, who was most bitter and most persistent in his efforts to achieve independence for his country, is now the honored, beloved and influential ruler of his people under British dominion. More, he is one of the most powerful men in the whole British Empire. Why should not Ireland, having failed and being predestined to fail along the line of insurrection, try the South African plan? Resist not him who is evil. If they smite you on one cheek turn the other. Grin and bear it. Bide your time, and little by little win by gaining the sympathy and good-will of the very people who now oppress you.

Some such speech as that Jesus did make to assembled Jews, and we have an exceedingly brief abstract in the Sermon on the Mount. But would such an address to the Irish people mean that China was to submit to all unjust encroachments on the part of Japan? Would it mean that Russia ought to have lain down under the intolerable oppression of the Czar and his brutal associates, that a hundred and fifty million people should be robbed, tortured, enslaved, sent to Siberia, cut to pieces by the knout, at the sweet will of a handful of heartless and greedy aristocrats? Does it mean that America should disband her armies, destroy her navy and proclaim to the world that any militaristic nation which cares to do so will be received without resistance if it comes with force and establishes rule over us?

Above all, does it mean that I am to leave my doors unlocked and my pocketbook on the doorstep for any tramp who wants to help himself? Does it mean that in a land of established courts, I must never appeal my wrongs to the tribunals of justice? Does it mean that I am to love as I love my wife the members of a masked band who burn my house with my child in it, and horsewhip me for daring to criticise their silly and Godless organization?

To interpret the teachings of Jesus in this way seems to me to impeach their sanity.

We are living in an era of increasing brutality and multiplying crime. Almost any edition of any daily paper will tell you of innocent men murdered, women assaulted, unspeakable crimes committed by greedy and lustful savages within our midst. Shall we now abolish our jails and disband our police force? Shall we cease to organize protection for the innocent? No doubt the prisons need to be reformed. No doubt the guardians of peace are sometimes brutal in the exercise of power. But are we ready to stop resisting the evil doers? To do so would be, in my opinion, a return to savagery in the shortest possible time. I do not believe that obedience to the words or the spirit of Jesus necessitates any such hazardous experiment.

It is true that one ought to exhaust every method of love, justice, brotherhood, courtesy, appeal to reason and the moral sense, before he resorts to physi-

cal force. And when he does resort to it, he should use it with justice and compassion toward the evil doer. But when moral suasion fails, as fail sometimes it does, the exercise of physical force by individuals, by cities, states and nations, is not only justifiable but commendable.

I find nothing in the teaching of Jesus contrary to that opinion.

The Prohibition Situation

A Brief Report of Certain Meetings in New York and Washington

Harry Adams Hersey

IT has been my privilege to represent our denomination for several years in Washington, D. C., at the annual conferences of the National Temperance Council and the National Legislative Conference. The former organization is highly representative of all the large temperance organizations in the United States, but the representatives meet "as individuals," for fellowship and for conference. The Legislative Council is composed largely of the same persons, but meets as a body of representatives, to consider legislation bearing upon the Prohibition problem. The attendance is relatively small, but is representative of millions of members. The W. C. T. U., the Anti-Saloon League, the Prohibition Foundation, the Intercollegiate Prohibition Association, the Presbyterian and Methodist Temperance Boards, and many denominational temperance committees, are always present, and there are usually several representative persons from foreign countries "sitting in."

The Temperance Council this year met two days and two evenings, with a formal program and full discussion. The Legislative Conference met for one day with a crowded program from 8 a. m. to 6 p. m.

Much that is said and done at these conferences is "not for publication." Much more is of vital interest to the various organizations as suggesting aims and methods, but would not be of general interest. I shall therefore give a general summary of the meetings, rather than a detailed account.

The beer and wine issue was fully presented and discussed. A large amount of the agitation is due to the financial interests at stake. Although Ohio turned down the proposition to admit beer and wine, by a majority of 175,000 votes, the fact remains that in that state, and a few others, there are several hundred thousand voters on record as favoring beer and wine. Many as they are, they are relatively few. The danger in the situation lies in the fact that the Church, on the whole, is asleep on the temperance problem today; that but little temperance instruction is being given; that we are forgetting that 90 per cent of the liquor business before prohibition was the sale of beer and wine, and that to return to these liquors would be to restore the saloon as a center of corruption and a menace to society.

This situation must be met by a reawakened Church, a resumption of intensive and general temperance instruction, a campaign of pledge-signing, and a frank recognition of the "essential wrongness" of the traffic in alcoholic liquors. William Jennings Bryan was present, and he made a very forceful presentation of a nation-wide and highly-effective campaign for securing total abstinence pledges as a guarantee of the private practise and good faith of public officials. (He never mentioned Darwin in his very interesting address.)

By far the most interesting and instructive number on the program was a digest of a very thorough survey just completed under expert direction in New York City. This city was purposely selected as the "wettest" spot in the country and one where—owing to its population of 5,000,000, its large foreign element, its half-million annual visitors, its long waterfront, its position as a receiving station for all the peoples of the earth—the prohibitory law is especially difficult of enforcement. Yet even in this "wet" city remarkable gains have been made under prohibition. Real estate values have shown an enormous increase. Former saloon sites have incredibly increased in valuation. Much of the $700,000 formerly spent for "booze" is now being spent for food, clothing, furniture, necessities and luxuries. Stores to supply these have taken the places of the saloons. The Family Court reports a great decrease in domestic troubles and cases arising from them. There has been a large decrease in drunkenness, particularly in female drunkenness, and the drunkenness of men having families. This is reflected in a decrease in juvenile destitution and delinquency. Alcoholic cases in the hospitals have wonderfully decreased and deaths from alcoholism have fallen off. When this survey is published it will constitute a most telling array of facts favoring prohibition, even under the worst circumstances.

Prohibition publicity rightly received a great deal of attention, and was ably discussed by experts. It was stated that the "religious press" has been slow to receive and publish "dry" facts because, in common with the Church, too confident that the enactment of prohibition "won the fight."

An impressive and beautiful memorial service for the late John G. Woolley and the late Dr. Wilbur F. Crafts was conducted by the Revs. Howard Russell and Clinton Howard.

Tuesday evening (Jan. 16) was given over to a public meeting in celebration of the third anniversary of National Prohibition. Stirring addresses were given setting forth the wonderful results of prohibition thus far, in spite of the obstacles of "wet" enforcement officers, "wet" courts, bribed and corrupted, intimidated and murdered (135) officers of the law.

With several powerful organizations determined to nullify the Volstead act (knowing that the amendment can never be repealed) and to secure the return of wine and beer, the fight is not yet over. The worst foes of prohibition are not these organizations, how-

ever, or the "foreign population," but the large number of otherwise "respectable" citizens who break the law and deride prohibition and set an example of intemperance and lawlessness in high places.

Great comfort is to be found in the recent elections. Congress, for the fifth successive time, is "hopelessly dry." Slight losses in the House have been offset by gains in the Senate. In scores of instances candidates on a declared "wet" platform were defeated by large majorities.

The National Legislative Conference dealt with: (*a*) Pending legislation and further necessary legislation; (*b*) the causes and remedies for weak enforcement officers; (*c*) the application of the Civil Service to selection of enforcement officers; (*d*) co-operation between Federal and State enforcement departments; (*e*) prohibition and the national political conventions of 1924.

Mr. Wayne B. Wheeler ably discussed several of the topics and answered many questions. Other experts gave counsel and suggestion. Details can not be published, but as a result of this conference there will be much accomplished and the political conventions in 1924 will be most thoroughly and effectively prepared for by the united temperance forces of the United States.

The Washington meetings were preceded by a most important conference in New York City, called by the Temperance Committee of the Federal Council of Churches of Christ in America, inviting the temperance chairmen of denominations not in membership in the Council, as well as all within its constituency. The pronouncement to the Churches, which was issued as a result of this conference, will be published in a later issue of the *Leader*.

Suffice it to say now that the occasion for this particular interdenominational conference was the lamentable and widely-recognized fact that the Church is "asleep at the switch." This all-powerful institution, which was so highly instrumental in achieving national prohibition, must renew its activity. As Dr. Samuel Zane Batten, ably seconded, remarked, "Above all else let us cling fast to our conviction that the use of intoxicating liquors is essentially wrong, and in direct contravention to the Gospel of Jesus Christ."

It was certainly inspiring to participate in all these councils and to learn the "facts," differing so widely from the widespread, mendacious, deceptive "wet" propaganda, so effectively carried in most newspapers and in many special publications.

The Universalist Church, which has had so conspicuous a part in the temperance history of our country, must continue to accord the temperance forces that full and distinguished co-operation which has characterized its past.

The Challenge of To-day*

Stanley Manning

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zechariah 4 : 6.

THE world's oldest and greatest and most dangerous heresy is that might makes right. Nearly all the political and industrial history of the world is shot through and through with that idea. The struggle between Egypt and Assyria, Rome's conquest of the ancient world, Napoleon's campaigns and Germany's attempt to place *Deutschland uber alles*, illustrate an all but universal tendency. It is too early to pronounce final judgment, but even at best the French seizure of the Ruhr Valley is an attempt to bolster up right with might. The history of the Orient, both the Near and the Far East, is full of it. The outstanding exceptions there are our Government's return of a large part of the Boxer indemnity, and Japan's evacuation of Shantung. The exceptions are painfully few.

On this same heretical philosophy the old diplomacy has been built, for rarely have right and justice and human welfare stood in the way of nations or alliances or parties that thought themselves strong enough to take what they wanted.

The industrial history of every nation is full of the same kind of practises. The humanities have not been allowed to stand in the way of big business, any more than they entered into the transactions of "dollar diplomacy."

The war gave impulse to this old heresy, for it was a struggle of might against might, as every war is, and we have not yet freed ourselves from the war-psychology under whose impulsion we summoned every particle of power and every atom of material resource for the task in hand.

But the war is over, and there must never be another; it would be unspeakable tragedy, perhaps suicide, for civilization. Yet there will be, as surely as effect follows cause, unless we free ourselves from the hypnotic spell of that war-psychology, and destroy, so that it shall never rise again, the old, old heresy of might.

That is the challenge of to-day—a challenge to every young man and woman, for in their hands and hearts lie the destinies of the world—a challenge, also, to every one of older years whose habits of thought have not become so fixed that no new idea can find a place among them. We must make a world that shall be ruled, in the words of the old-time prophet, "not by might, nor by power, but by my Spirit, saith the Lord God of Hosts."

The very difficulty itself of this task is a challenge. There is not one who does not like a fair fight. We like to see one, as witness our enthusiastic attendance at athletic contests of every sort, where the rules of the game are a guarantee against any undue advantage to either team or player; most of us like to take part in one, varying our weapons and the field of battle ac-

*Young People's Day sermon, broadcast from Amrad Station, W. G. I., Medford Hillside, Mass., Sunday evening, Jan. 28, 1923, by the Director of Young People's Work for the Universalist Church.

cording to circumstances and our period of life—from the rifles and bayonets used in the trenches of France to the less sanguinary but often as bitter contests of tennis courts and golf links, of checker boards and card tables.

But this is not a fair fight: there are no rules of the game, not even a public opinion to enforce, more or less successfully, something like what we call the laws of civilized warfare. The two contestants are using utterly different weapons, and therein lies the difficulty and the fascination of the fight. It is what David did in his duel with the Philistine giant, when the young shepherd of Israel cried out, "Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel whom thou hast defied." It is what Columbus did when the suspicious savages of the new world came to the shore of San Salvador armed with their bows and arrows, while the Admiral of Spain planted the Cross upon the sands. It is what Jesus did when he was betrayed in the garden, and one of his followers drew a sword to defend his Master; he said, "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

Therein lies the challenge and the charm of this conflict. We can not fight fire with fire, force with force. The moment we do, we are defeated. We can not get by even if we call ours "the sword of the Lord," unless it be, not a material weapon, but in literal truth "the sword of the Spirit which is the word of God."

There have been many such conflicts in the past. Nero thought to overthrow an idea by the use of the cross and the stake. He killed the bodies of many Christians but he was not able to kill their souls, nor to destroy the faith. The efficiency experts of the medieval torture chambers thought to wipe out from men's minds the notion that the earth moves about the sun. They put Galileo's old body upon the rack and forced him to recant, but as he left the room he muttered, "But it does move"—and it did. Some thought they could defeat the abolition movement by force, and as a result "John Brown's body lies a-mouldering in the grave; his soul goes marching on," and will, until human slavery is abolished everywhere.

We are witnessing such a contest to-day, for there are those who think they can stop the progress of an idea by summoning the power of the states to forbid the teaching of evolution in the schools. Even if they should succeed the world would go on evolving, and their grandchildren would laugh at the ridiculous unwisdom which tried to kill an idea by force. It never has and it never will, for it can't be done, though the day of its acceptance or its victory may be delayed.

In the conflict to which we now are challenged, to bring to an end the rule of force and of might, the conditions are exactly reversed. It is the champions of right against might, of the spiritual against the material, of an idea and an ideal against physical power and force, that have now taken the offensive.

As one of the Christian soldiers who has just recently given his life in this struggle phrased it, "War has become sin." The ever-widening explorations of man's spirit in God's world, the ever-unfolding revelation which God makes of His will to men, these have shown us the better way, and the wrongness of the old. We must hereafter settle our disagreements not by the force of marching hosts but by the eternal principles of justice and right and human brotherhood. "War has become sin," and the challenge of to-day to all men of good will is to drive it from the earth by the Spirit of God and the spirit that is in man. A fair and square stand for the right, for human brotherhood and the Golden Rule, perhaps in the face of selfish advantage and even of nationalistic aspirations, regardless of costs and consequences, this is the only way.

War is but the greatest of earth's disasters and wrongs. It is not the only one. In the same way every greed, every oppression, every hate, must be overthrown and cast out. And it can be, not by meeting hate with hate and might with might, but by fighting the good fight of faith and love, the weapons of whose warfare are not carnal, but mighty, under God, to the throwing down of strongholds where ancient wrongs think themselves safe from successful attack.

We have measured physical force to the ten thousandth of a dyne, but no man has measured or even guessed the power of the Spirit. Nevertheless it is ours to use, and it is so much more powerful than the might of material things that there can be but one outcome, if we use the resources which are ours.

We are experimenting with a new force, of whose exact nature and operation we are partially ignorant. We stand as Franklin did when he held in his hand a key and slender silken thread down which there came to him the thrilling shock of the electric discharge. No one then knew what this new force was; much less did any one dream of its manifold uses. Had some one suggested then that the sound of the human voice might be thrown into the air, and heard hundreds, or even thousands, of miles away, using this new force which Franklin had brought down out of the skies, he would have been ridiculed more generally than was Columbus for suggesting that one could journey westward to the Far East.

So we can not now chart this force of the spirit, and there are millions who will ridicule it, and even deny its existence. They can not touch it, or see, or hear it. Not even a galvanometer can detect it. Nevertheless it exists, and the sons of God can use it if they will.

Its very mystery is a challenge. All the fascination which the chemist finds in some new discovery in his laboratory, all the eagerness which thrills the explorer when he starts out into the unknown, all the breathlessness with which an astronomer, having calculated the position of an undiscovered star, waits for it to enter his field of vision—all these are ours when we accept this challenge of to-day to build a new world whose cornerstone shall be an ideal, and in which the great realities shall be love, joy, peace, fellowship and brotherhood.

Let us not underestimate the opposition. Ours will be no easy victory. Like those who have gone before us, we shall suffer ridicule, and worse. Over and over again we shall be tempted to use the same weapons

with which others fought. But the way of victory lies only in steadfast use of spiritual forces, unseen, uncharted, but everlastingly real, and effective.

And let us not fear the final outcome. If we hold fast to the faith that is in us, victory is sure. Material forces are mighty, but the spiritual forces which God has made available are mightier far. If we have once convinced ourselves that there is no truth whatever in the old heresy that might makes right, if we are willing to stake our all upon that conviction, we shall be more than conquerors. Just as Goliath with his armor and his sword went down to defeat before the shepherd lad who knew he was fighting for God, just as the history of imperial Rome and even of Jerusalem itself is dated from the birth of that obscure Teacher whom they thought to silence by hanging him on a cross, so will to-day's champions of might, trying to crucify the world upon a cross of oppression and of greed, of warfare and of hate, find that God's world is ruled, "not by might, nor by power, but by the Spirit of the Lord of Hosts." To uphold and to champion that truth is the challenge of to-day.

Vest Pocket Lay Sermons

XIII Patriotism

Agricola

SAMUEL JOHNSON, great lexicographer and famous man of letters, defined patriotism as the last refuge of a scoundrel. It is only natural to assume that Boswell's hero was peeved when he penned this definition, a mental state with which he was by no means unfamiliar.

With a totally different spirit Thomas Paine, patriot and skeptic, uttered the immortal epigram, "The world is my country, to do good my religion."

One statement reflects the narrow, personal equation, the other a magnificent ideal. With due regard for both we assert that, rightly defined, Patriotism is not an ignoble virtue. In the last analysis it is sublimated self-interest and altruism combined. Home and family we must cherish above every other institution and fight for if need be. In a large sense our country is a great big family numbering its children by millions, all bound together by historic and political ties. We are born into it and can not escape the obligations our birth and residence entail.

The birthdays of Lincoln and Washington remind us vividly of our duty to America. They are the saints in our political calendar, and worthy saints they are. No nation can surpass them in grandeur of character and nobility of accomplishment. If they had been heroes of the Church, long ago they would have been dubbed Saint Washington and Saint Lincoln. What are the lessons in patriotism their lives teach us?

First of all there is the law of self-protection, which is a primary impulse implanted in us for wise ends.

Second: If our country represents the supreme political virtues as we believe and assert, it is a shining duty to preserve them for the benefit of mankind.

Third: We can assure the good of other nations only by perfecting our own institutions, and defending them against all attacks.

Fourth: Internationalism is a dream for future humanity, but not yet a practical reality. Some day, not now, international boundary lines may be abolished

Fifth: Gratitude impels us to be loyal to those lofty ideals for which such immense sacrifices have been made. Plymouth Rock, Valley Forge, Bunker Hill, Gettysburg, speak to us in tones eloquent of hardship and danger, and suggest fires which shaped the anchors of our hope and tempered our steel to desperate situations.

In the words of Lincoln, we are loyal to America in order that "government of the people, by the people, for the people, shall not perish from the earth."

To be patriots we do not need to be false to any moral ideal or spiritual principle. To be true to the great Mother whose sheltering arms are around and beneath us, we do not need to champion any wrongs she may have committed, or injustice she may still contain. We may criticise our brother while still loving him. We may love our country with an undying affection while acknowledging her faults.

A wise patriotism tries to perfect our country, while tendering life and property to uphold her honor or defend her existence. We may be at the same time true patriots and loyal Christians.

Christmas in Tokyo

Samuel Gilbert Ayres

ANOTHER Christmas has come and gone in our Mission in Tokyo. It brought happiness and good cheer, and has left behind, as a goodly heritage, pleasant memories of a happy time.

Getting ready for the celebration involves both thought and labor, and both of these were generously given by the committees in charge. These consisted of the Sunday school teachers, and this year, in addition, a committee who prepared special exercises for the older members of the church. Mr. Stetson served on this latter committee.

All of the Christmas exercises were held this year on Christmas Sunday. It proved to be a beautiful day, clear, bright and cold. The church had been simply and appropriately decorated for the occasion. Back of the pulpit a deep blue sky was represented, studded with many stars, among which the star of Bethlehem, large and bright, held the place of honor. On the left was the Christmas tree.

At the church service Mr. Kawabata preached an appropriate sermon, an excellent congregation being in attendance. Communion was observed, and five were received into church membership, three by

letter, among them being the Rev. Mr. Ito, formerly of Shizuoka. A special feature, which added greatly to the attractiveness of the service, was the singing of two selections by a chorus choir trained and directed by Mrs. Rowe. At the close the "Hallelujah Chorus" was played on the new church phonograph, and it proved to be a fitting close to an inspiring service.

In the afternoon the Sunday school at our Blackmer Home had its Christmas exercises. Fully a hundred children were present, and these, together with parents and friends, filled the parlor and hall of the Home to overflowing.

The exercises were presided over by Miss Koyama. A most interesting program was rendered, some of the children's pieces being given in English, to the great delight of the audience. At the close gifts and *mikans* were distributed. The entire program reflected great credit upon the young ladies of the Home who were responsible for it.

In the evening at six o'clock the Christmas exercises by the Sunday school of the Central Church were held. The children of the Sunday school, together with their friends, young and old, filled the auditorium. A lengthy program was given, all of which was interesting. The special feature was an excellent Japanese story-teller who held the close attention of both the children and the grown-ups for almost an hour. Each child received a gift and some fruit.

At eight o'clock, in the library of the church, the exercises for the older members and their friends were held. The room was filled. A Japanese supper was served, each one paying for his own. Then Dr. Ayres was called upon to speak some words of greeting to the new members who had been received in the morning. To this Mr. S. Sato responded. Then followed a game which increased good fellowship, and made every one feel that Christmas was a time of happiness and joy. Presents were then distributed from the well-filled Christmas Box in which there was something for every one. It was fully 10.30 before any one seemed to think of home. It surely was a happy occasion for all.

We wish our friends at home to know how happy their greetings and gifts have made us. It may seem a small thing to send a Christmas greeting to Japan, but we assure you that it brings great joy to your workers over here. If time afforded we would be greatly pleased to reply to each one, but as that is impossible we trust that all who sent greetings may see this, and know that we appreciate their thoughtfulness and generosity.

We have read with great sorrow of the death of the Rev. Roger Marble of North Weymouth, Mass., who has remembered us with a cheerful letter each Christmas. His parish, at his suggestion, has sent each of our missionaries, both Japanese and foreign, a box of candy. We shall not forget him, and trust that his spirit may live on in our hearts and lives.

The New Year is here. It will be a busy one, but we shall face its varied tasks with hope and courage. With generous support from home, and the earnest spirit in the hearts of our people and workers here, we should make steady progress. Such is our hope and prayer.

The Unmentioned and Unpraised

F. L. Payson

IN every church and in all church work there are those who plan and take the lead. It always has been so; perhaps we are safe in saying that it always will be so. And frequently and none too often their names appear in the columns of church news with words of praise. All this is well and good. All hail to these devoted workers! What would our Church be without their efforts and loyal service!

But what of these faithful souls who so earnestly take up and complete the tasks assigned them? What of these followers who bear the burden, who toil from the sixth to the last hour, enduring the heat of the day? What would our churches and organizations do without these? Leaders, yes! But very little can be accomplished without these whose names are never or rarely mentioned and who seldom receive a word of deserved praise. Their interest, their devotion, their loyalty, make up the background of the picture, while some leader stands in the forefront.

When a victory is won on some battlefield the general leading the army, or who has planned the campaign, receives the honors, while the soldiers who faced death and bravely obeyed orders and drove back the foe are passed by with only a trifling mention. But who gained that victory? The officer who planned and gave orders? Yes, in one sense. But in the large and essential sense the brave men who poured that shot and shell into the ranks of the enemy.

The W. L. Douglas shoe is known far and wide, and on many a printed page do we behold the face of the man who is at the head of the factory. But he does not make the shoe though he figures as the maker. He who wears that make of shoe does not know a single worker, probably, in the entire factory, yet these toilers are deserving of as much mention and praise as any one connected with that style of footwear.

The large city church may have a small army of workers who under a competent leader or adviser are carrying on a most important work, with children, with young people, with the fallen and the tempted. They have saved souls into a noble, beautiful and worthy life. They have comforted sorrowing souls by a word of faith and hope; they have made homes happier and sweeter; they have fired souls to lofty ambitions and given them courage in dark and trying hours. They deserve a word, yea, a large place in our appreciation. All honor to their untiring efforts! Meet them when and where we may, there is always that word of cheer back of which lives the power of optimism. With these is the life of the church; here is where the web of life is being woven. Nobody under the face of the sun could make a church a force for the kingdom single-handed and alone; all are needed. We never could have a live and influential Sunday school with only a superintendent. We never could

have a strong and growing church with just the minister alone. If we have a word of praise to offer let us not forget these faithful workers in the vineyard. There is no one more deserving, none more worthy of a kindly word of praise and cheer.

We read only a few days ago of one who had been a constant teacher in a Sunday school for half a century, a faithful and devoted soul in the service of the Master. But she never could have taught without faithful ones who came to her knee. Many an obstacle was removed by another hand than her own. Many contributed to her success, for it is impossible for one to be successful without human relations. But here again are the unmentioned and the unpraised.

Do we know what the right word at the right time might mean? It costs nothing but it may mean much. One ray of warm sunshine will ripen the fruit, giving a beautiful tint and a rich flavor. Out of the heart are the issues of life; but what shall that life be? It will be a life of hope, and faith, and purity, and devoted service when the right spirit surrounds it. The living word spoken from a loving heart will make these surroundings abound in the spirit.

Back here in the ranks are the good soldiers of the Lord, obedient, trusty and alert. The Church of God moves on because they always stand at the post of duty and lend a helping hand. A word of praise, an honorable mention, may bring joy and fill some life with sunshine.

The National Memorial Church and the Perin-Cate House

More Comments

As for the *Leader*, week by week in every way it grows better and better. The New Year's number sets a standard that other numbers must scramble to keep up with. Perhaps that was to be expected, since its editors and writers had the inspiration of the vision of a great task.

George C. Boorn.

Troy, N. Y.

The New Year's number of the *Leader* was a humdinger, the best issue I ever saw. I hope to be able to put the paper into every home in this parish. It's the best assistant I know of to-day.

W. H. Skeels.

Barre, Vt.

I have read every article in the New Year's issue of the *Universalist Leader*. It's a magnificent symposium. We have a big task before us, one that challenges our faith, our courage, and our generosity.

Let no Universalist fail to lend a hand. Why not a 100 per cent offering?

Sara L. Stoner.

Prospect, Ohio.

The New Year's *Leader* is a practical demonstration of a worthy New Year's resolution. Let us keep up the standard of this beginning and we will attract support that will make our Church and its religious periodical a powerful influence among people who appreciate literature of high quality.

J. D. Herrick.

Towanda, Pa.

The New Year's issue of the *Leader* adds another to the number of constantly improving editions. We are beginning to publish a real religious journal for to-day and the future days. The aim to erect a Memorial Church at Washington, D. C., and a home for boys in Japan is a commendable undertaking.

These projects should not merely be memorials, but active, vital forces helping to spread the truth of Universalism. May the vision set before us lead on to greater achievements for our Church.

Arthur M. Soule.

Harrisville, R. I.

Our National Capital is destined to become the very heart of the civilized world, the life-producing, life-sustaining force of civilization, and the erection of such a grand monument at Washington as the Memorial Church proposed will be an epoch-making event in the history of the Universalist Church.

H. G. Mann.

Northfield, Vt.

It is advertising with an appeal and a punch.

Dayton G. Vogt.

East Anrora, N. Y.

Day by day in every way the *Universalist Leader* gets better and better. I expect soon to see our slogan changed to "Universalism the only satisfying religion for to-day." You can count on Park Universalist Church for aid in Memorial Church and Perin-Cate House.

Henry Victor Morgan.

Tacoma, Wash.

The New Year's number of the *Leader* was highly appreciated in the Peoria fellowship, and there is earnest response to the "Lest we forget" spirit. "Appreciation is the measure of life." Let us show that the measure of our appreciation is filled full "and running over." There is no place even for hesitation now until the work is completed.

B. G. Carpenter.

Peoria, Ill.

The *Leader* did a great job on the Washington Church and Perin-Cate House. The project is worthy of us. We will make a great response when the appeal comes.

James W. Vallentyne.

Oak Park, Ill.

The New Year's number of the *Leader* is an inspiration and a prophecy. It challenges us not only to dream dreams but to fulfil them. Every issue is a "live" one. Surely the *Leader* in every way is growing "better and better."

Milo G. Folsom,
State Superintendent of Main

The New Year's *Leader* marks a turning point in the career of our Church. It is a great challenge to our people to think in terms of a Universal Church, to incorporate justly and efficiently our Universalist Faith. May the Washington church be the symbol of a loving service and devotion in all of us until every parish is aroused to its full potency and responsibility.

L. Ward Brigham.

Chicago, Ill.

The New Year's number of the *Leader* has been a revelation of the practical plans that will incarnate the Universalist spirit of brotherhood. We are proud of its form, its editing, its message.

Laura B. Galer.

Mt. Pleasant, Iowa.

The New Year's issue of the *Leader* needs no word of commendation. "It speaks for itself," as the tenderfoot said the first time he tasted a California orange, and realized what a really fine fruit he had received. "Never had anything like that in all my life. Let's have some more."

Frank Lincoln Masseck.

Santa Paula, Cal.

The Universalist National Memorial Church will be the most profitable venture since the organization of the General Convention. It will enhance the dignity of the denomination, center our religious interest in the Federal Capital where denominational interests are now being centered, and ever stand to show the spiritual wealth and drift of the only distinctive American religious body that has given an epoch-making contribution to theology.

Chester Gore Miller.

South Paris, Maine.

The plans for the great Memorial at Washington are admirable. The noble project stirred our hearts deeply at Detroit. Now that it has been made definite and concrete we realize more clearly than ever what a noble shrine of our faith it will be.

Every Universalist in the land will want to be a part of this achievement and of the wise and most fitting memorial to Dr. Perin and Dr. Cate in Tokyo.

J. F. Albion.

Portland, Maine.

The New Year's number of the *Leader* convinced me that the Washington Memorial Church was a worthy task for every Universalist everywhere.

John M. Ratcliff.

Rockland, Maine.

The Washington Memorial Church plans promise a National center where American patriotism can be lighted up with the necessary ethical and spiritual implications of a thorough-going universal human interest. The Perin-Cate House in Japan gives an opportunity to definitely express our world-mindedness and universal spirit. Campaigning to make both these plans effective will help vitalize our larger faith into greater reality and will do all parts of our denominational life untold good.

C. H. Pennoyer.

Attleboro, Mass.

I am an enthusiast over the January and other recent numbers of the *Universalist Leader*. Reverent, aggressive and charitable, the paper demonstrates Universalism a pioneer in progressive religious thought.

Frank S. Rice.

Saugus, Mass.

I think the special New Year's number of the *Leader* to be the greatest missionary number as yet published, as it sets forth in a way to appeal to the consciousness of the reader through the eye a message such as no pastor speaking for the Convention could possibly do. Then, too, it is something the individual can refer to in order to refresh the memory as no recollection of the pastor's word could possibly do. I believe it would be well to have more of them as occasion arise for the moral effect upon our communion.

C. L. Paddock.

South Acton, Mass.

Universalism is progressive mentality in religion. It is fitting to have a church which represents this in a city which has come to mean to all the world progressive mentality in government. The Washington church will have the love of every Universalist home.

Elmer D. Colcord.

Springfield, Mass.

The New Year's *Leader* was as near the "pink of perfection" for a denominational paper as I ever expect to see.

Edward C. Downey.

Lowell, Mass.

The New Year's number registered very high indeed. We have a *Leader* now that is a *Leader*, in my judgment, comparing favorably with other denominational papers, with quite a number of which I am familiar.

George L. Mason.

North Orange, Mass.

The copies of the New Year's edition were duly received. The general "make-up" of the paper is right up to date, and then some. I have placed the copies in the hands of those who will appreciate them.

F. E. Barton.

Rockport, Mass.

The New Year's *Leader* is unique. I read it in the midst of a busy day under the compulsion of a pleasant duty; I arose from my desk touched, stirred and inspired with the conviction that Universalism is not only a "Religion of To-morrow," but the inevitable Religion for To-day. The clarion calls! Everybody march.

H. E. Latham.

North Attleboro, Mass.

We are getting so used to extraordinary numbers of the *Leader* it takes a phenomenally good one, these days, to stir our blood to any unwonted degree. But the New Year's number of the *Leader* holds the record for inspirational value in its clear presentation by word and picture of the two great missionary and philanthropic enterprises of our denomination.

Charles Conklin.

Canton, Mass.

The following were thoughts from my New Year sermon which I reaffirm:

Our faith must be kept a bright and morning one. We can show our spiritual concern in this great project by backing our denomination to the fullest extent of our resources. It is a question whether we shall go forward or die of stagnation. Let us see our star in the zenith. Stars followed rejuvenate us.

Samuel E. Franc.

Plymouth, Mass.

The Memorial Church in Washington will be heartily supported by every loyal Universalist.

Elbert W. Whitney.

Taunton, Mass.

The buildings will be more beautiful than the beautiful pictures.

Harry F. Fister.

Milford, Mass.

The New Year's *Leader* is excellent. The topics discussed are thoughtful, clear, inspiring. The readers should greatly appreciate the issue. Accept my congratulations.

P. J. McInnes.

Gardner, Mass.

The building of a Universalist National Memorial Church at the World's Capital should prove to be a great means to a great end—"making Universalism Universal."

Wm. P. Farnsworth.

Stoughton, Mass.

A splendid *Leader!* The Memorials are certainly a most appropriate New Year's offering—yea, a great objective worthy of the whole denomination. After reading about and seeing the beautiful structures, let us now work that they may soon take concrete and definite shape, and ever stand as an enduring witness to the great fundamentals of Universalism, the Fatherhood of God and the Brotherhood of Man.

Delmar E. Trout.

Springfield, Mass.

The New Year's *Leader* was certainly a fine edition. Any one must have an increased interest in our Church after reading such a paper. The cut of the Washington church will stimulate us all to do our best.

C. E. Fisher.

Lowell, Mass.

The unanimous verdict of our people is that the New Year's *Universalist Leader* seldom has been equaled and never excelled.

George E. Leighton.

Somerville, Mass.

I am proud of the *Leader* and more than proud of the New Year's number; it is an inspiration. As a visible tie binding our people from all parts of our country together in a consciousness of our great purpose and making for more concerted action, it is one of the most effective things our denomination has ever done.

DeWitt C. Reilly.

Herkimer, N. Y.

My approval of the new church in Washington, D. C., can be taken for granted; and a little later I will say it with dollars.

O. I. Darling.

Warren, Mass.

"Day by day, in every way," the *Leader* is getting better and better, and the New Year issue was the best yet.

L. L. Lewis.

Melrose, Mass.

Ever since this project was started I have kept it before my people. Last spring both of my churches sent a contribution of money to Boston for the building fund, and I hope in the future we may be able to do some more, for I am heartily in favor of your wise plans for both the new church and the Japan home.

Julia M. Tobey.

Central Square, N. Y.

The *Universalist Leader* contains a wealth of material and deserves our hearty support. The attractive appeal in the January number for the Washington and Tokyo campaign has been made so convincing that a generous response must necessarily follow. I am glad to take this opportunity to congratulate our General Superintendent, the Manager, and all who are responsible for this excellent "Journal of To-day," as well as "To-morrow."

Thomas H. Saunders.

Middletown, N. Y.

I asked my church school superintendent what he thought of the New Year's number of the *Leader*. He said, "It certainly gives a good description of the plans for the Washington Memorial and the Perin-Cate House." Well worth the effort, I think.

Harriet E. Druley.

Henderson, N. Y.

Relative to the New Year's issue of the *Leader*, may I say that from the standpoint of the material contained therein and the physical makeup of the issue, I think it was a credit to any organization; to those who sit in the seat of the scornful it was a healthy rebuke and to those of us who are following in the train of Him who goes forth to war, it was an inspiration.

Ernest H. Carritt.

Middleport, N. Y.

* * *

GOD'S WORK NOT YET FINISHED

Joseph H. Saunders

HOW amusing and, at the same time, how almost humiliating, is this talk in Minnesota as to the policy of presenting the theory of evolution for the consideration of public school children! Amusing because of its childishness; humiliating as indicating the weakness of the faith held by its opponents!

The reverend gentlemen consider as a myth, and rightly, the story of Minerva springing full-panoplied from the brow of Jove, yet in spite of the truly wonderful advances made in human knowledge they seem to think, if think they do, that man sprang as he is

to-day, save for his sinfulness, from the mind and heart of God. They have evolved a line of thought in connection with theology along which people must travel or be eternally damned.

Though claiming to have unbounded faith, they have in reality so little that the proverbial mustard seed would seem a mountain by comparison, and they seem to fear that some thought may be produced that will dispel their conception of God. What a wonderful thing it would be if some conceptions of God could be dissipated!

I concede to no one a firmer faith and belief in God than that which I possess, yet I can not conceive Him to be the tyrannical task-master pictured by so many, but rather as a just, wise, loving spirit that pervades and controls all. To me every new scientific discovery, every new thought advanced, is simply another proof of the existence of such a spirit, and I welcome each such event as an additional stimulus to a more consistent faith and belief in the goodness of that spirit.

That faith has been developed by the example and precept of three men with whom I have had the good fortune to come in contact: the late Dr. Elmer Hewitt Capen, president of Tufts College, the late Dr. Geo. L. Perin, and Dr. R. Perry Bush, three men whose friendship I have enjoyed, and men whose friendship any man could and should be proud to have possessed, and the force and value of whose example no one may justly question.

But to dip, even superficially, into the subject of discussion, isn't it really the wiser course to present to thinking, reasoning minds as many of the fruits of the labors of master minds as is possible, confident in the belief that "Knowledge is Power" and that the more and better developed a mind is the more strongly will that mind hold to a belief in a Divine Spirit? Isn't it a reasonable view to take that man has been, and is still being, gradually developed—as may be shown by the simplest of examples, the development of the mind, character and body of the human infant, as it puts on added years! Isn't it reasonable to suppose that God's work is not yet finished, that, though man was "created" in His image he is still undergoing development?

* * *

"PRAYER AND THE WORLD ORDER"

To the Editor of the Universalist Leader:

I have been hoping that some one else would say what it is impressed upon me should be said about the closing paragraph of "Prayer and the World Order," in the *Leader* of Dec. 9.

That, *as the final word*, leaves out all sense of the Fatherhood of God. It leaves the impression, merely, of a Creator who has set the world running, like a superior piece of machinery. The author of this paragraph apparently ignores his own previous statements concerning "the growing light of scientific knowledge."

In this day of startling discoveries connected with unseen forces we do not understand, but that are rapidly changing the physical and mental processes of every-day life, why should such power of "interference" be denied in the spiritual sphere?

When a falling body is stopped before it reaches the ground, by the sudden putting out of a man's hand, it does not make the law of gravity any less reliable. It is merely the working of another law that is equally stable; and this illustration is a crude one compared to the wonders of electricity that are overcoming time and space.

Then, why has Professor Flewelling not carried the same principle, of one law modifying another, into the spiritual world?

This is written with no argumentative purpose. It is a plea to have the *Leader* furnish some word concerning prayer that will counteract the mechanical conclusion of Professor Flewelling's article, and restore our Father to a place in the plan of the universe.

This plea is made because the writer thinks he can not be the only one who has been rendered hopeless by that paragraph, till the indignant protest of his soul denied the truth of it, and restored faith in the Fatherhood quality of the Creator; and there may be readers of the *Leader* who need your help to enable them to make a successful struggle against the orphanizing influence of Professor Flewelling's conclusion.

Also, it is too grievous to have the uninspiring message go out to the world, with the apparent endorsement of Universalism.

E. M. M.

* * *

THE ANACHRONISM OF THE PROFESSIONAL RELIGIOUS LEADERS

To the Editor of the Universalist Leader:

The article by Rabbi Schulman in the *Universalist Leader* of Jan. 20 is an excellent example of the weakness and strength of the religious leadership of both Jew and Gentile in America.

Instead of investigation of actual conditions, it assumes certain important fundamental postulates and then makes an argument from the same. The learned Rabbi says: "I do not know the details of the belief or the religious practise of the Community Church, but from this article on which I am basing my discourse I assume that the church stands for the worship of God. It is therefore a Theistic church."

While situated in New York, the Community Church depends upon the people who attend the church. If they are Buddhists, who are not Theists, shall we call them Theists, whether or no? Why would it not be as easy for a religious leader to investigate as to assume certain things, and then take the time of the readers and hearers to build an argument on this false assumption?

Is this not what is actually done by a great majority of clergymen and priests? Spending their time on the Bible, books and church history, they overlook what is directly under their personal observation. Just a little pains to find out the facts in the case would not make our Jewish brother so apparently shooting his arrows wide of the mark.

And yet perhaps that is one of our besetting sins; in him we see our own shortcomings and our own folly.

Two professions to-day seem to be bent on exaltation of self, and ignoring or discounting a rival. These two professions are the medical and legal. Somehow

ne *odium theologicum* remains with us. In speaking f those who have seen more light than Judaism, our abbi says: "It (Judaism) has suffered many defec- ons from the weak-kneed, the faint-hearted, the elf-seeking, who have dropped out. It has lost some ho thought they had outgrown the covenant, to hose spirit they were not morally great enough to ise." Again he says of Mr. Holmes' attitude toward ews who have united in his movement: "He has acilitated their flight from a besieged and distressed ity. He has not encouraged them in heroic and noble teadfastness. He has helped them in their self- elusion." Contrast this spirit with the publication ithout comment in the *Universalist Leader* of Dr. Bartlett's note of his new field, which he considers a arger opportunity.

Has not the time come to challenge the statements f Orthodoxy and Judaism, that God has supremely evealed Himself to only *one race?* Is He more the Father of the Jew than He is of the Gentile? Were he Jews the only ancient race who believed in mono- heism? Is Jehovah pictured as righteousness when laughtering the Gentiles? Is the whole fabric of hosen people, special providences, mystical revela- ion, tottering to its fall in this greater revelation of Americanism and science?

Americanism with all its shortcomings is a greater evelation of God, or a greater truth, than Judaism. The Bible is full of racial animosity and prejudice. Even Jesus, during a part of his life, shows the effect of Jewish provincialism.

And to-day in America, the Irishman who re- mains an Irishman, the Italian who remains a son of Italy while enjoying the benefits of America, the Jew who remains a Jew, are not understanding the great patriotic spirit of the true American, who is living to-day, not yesterday, who worships a God of the living, not of the dead, and who, with blood of Irish, German, French, or African, says, *I am an American.* We can not separate patriotism from religion. The Jews are where the world was before the Romans and Greeks mixed up humanity, and the old racial religions be- gan to disintegrate, and the vision grew of the Broth- erhood of Man. This new world, which is yet un- born, will be superior to our little systems, and our saying, "We have Abraham to our father," as the Twentieth Century Limited is superior to the ox- teams of yesterday.

Carlyle Summerbell.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Length of Life

THERE spake unto me a man, who inquired of me, saying, What is the best way to Lengthen Life?

And I said, The lives of many men are already Too long.

And he said, I suppose there be those who should be Hung?

And I said, Both the Hangman and the Fool-killer have been Loafing on their Job. I am less in- terested in Lengthening Life than I am in Filling Life with Things Worth While.

And he said, The Doctors have added to the span of life it may be Several Years.

And I said, The Doctors have taught us how not to murder so many Babies in their Second Summer, and they have taught us how to add certain painful and helpless months to the life of men no longer effec- tive in the world, but they have not taught us how to add to Life's Productive Years.

And he said, Canst thou tell me a way to do that?

And I said, Yea, verily. It is to live a Full Day every day. For the World seemeth to me to be moderately full of men who Have no Time for any- thing worth while because they waste by minutes and hours all the Time there is. The Doctor who shall teach the man of Fifty not to be Fifty-two ere he doth reach his Fifty-first birthday will do much for man- kind, for very few men have learned that lesson. The real gift of added life is not to be made by the Physician or the Chirurgeon, but by him who shall teach us men how to make the most of the only Time that one may ever have, Here or Hereafter, and that is Now.

And I said, Men talk of Time as though it might be gathered up into Great Bunches, and lived a Cen- tury at one instant; but no man can improve or waste more than one second at once. No king upon his throne can buy one extra minute either from Life or Death. Before the great god Chronos all men stand in line, taking each his dole, and gaining no more than Chronos doth hand out as they pass, and that is one minute at a time to all. They say Time goeth, but Time standeth without Hitching, while the race of men pass by and take his gift, and mostly fling it away.

And he said, How then shall there be any Length of Days, and how shall a man Live Long?

And I said, There be various methods of trying to Live Long; it were better to Live Well.

And he said, What about Methuselah?

And I answered, He was quite a Youth when he died. I have traveled more miles, and seen more great men and had more interesting experiences than could have come to Methuselah had he lived to be Ten Thousand, living as he lived.

And he said, Art thou older than Methuselah?

And I said, Sure thing: and I am just beginning to live.

* * *

THE GIFFORD LECTURES FOR 1920-1921

"A Faith That Enquires." By Sir Henry Jones. $2.00.

Some folks know how to label their product. Sir Henry Jones, professor of philosophy in the University of Glasgow, has given an inviting and truly descriptive title to his Gifford Lec- tures for the years 1920 and 1921.

He announces that his purpose is to "awaken and foster the spirit of research in questions of religious faith," and he proceeds to make good. He takes up a task that is altogether too much neglected and he plays the part with rare skill. His thoughts are straight lines and his sentences are bullets—round, solid and no tangents.

Here are samples that may be duplicated from almost every page. "The True must make room for *all* the facts and the Good for *all* the values." "However spiritual man's nature may be, it appears to us to exist and act only in virtue of its relation to natural facts." "The natural, when all the meaning of it is set free, blossoms into the spiritual like the tree into flower."

It is a book to be greatly desired by those who want help in clear, straight thinking and in lucid, striking statement. It is a good book to put upon your "To lend" shelf.

J. W. V.

Home and Children

THE MOSAIC

Florence I. Waitt

I saw a wondrous flower made
Of fragments, every shape and shade,
Set by a skilful master hand
Which wreathed it with a golden band.

I saw a life so shining fair
It seemed a gleaming jewel rare;
Yet, closely touched, that life did prove
Just bits of kindness wreathed with love.

* * *

CIRCUMSTANTIAL EVIDENCE

Rose Brooks

"NICE day of the week to be hanging out a washing!" grumbled Nora, descending the kitchen steps with a basket heavy with wet clothes in her strong hands. "Saturday indeed! And soaking in the tubs since Monday, with not a minute's let-up in the rain from then till now!" She glanced at the brilliant blue California sky with accusation in her eyes, blue themselves as the arch overhead. "One thing—they'll soon dry in this sunshine," she admitted grudgingly. "Grass is almost dry already," with a downward look at the velvety greenness over which her clotheslines were strung.

At the very moment when Nora was busily pinning her white clothes in the sunshine, David Martin was saying eagerly to his mother, upstairs in his playroom: "He's just as old as me, Mother, and he likes just the same things I do, Mother,—'lectric trains and wireless, and everything. Don't you think he's a nice boy, Mother? Isn't it lucky, Mother, if they're going to live right next door to us, that he's a boy and not a girl? Whew! I'd have been disappointed if a girl had moved in next door! Where's my mitt, Mother?" he added, rummaging futilely in an old blue army chest, receptacle of many treasures. "Oh, here it is!" with a resounding upheaval of contents. "There's Billy now! That's our whistle—we made it up yesterday. Yes, I'll remember to be home in time for lunch." And with a bear hug he was gone,—a clatter down the bare stairs and a bang of the front door.

Mrs. Martin watched from the window. "He is a nice boy," she thought, estimating Billy's straight back, squared shoulders, and friendly smile. "What fun boys do have," she half sighed, turning her eyes from the golden sunshine without to unfinished tasks within. "Thought they were headed for the ball-field!" as Billy and David paused at the gate, then turned toward the back yard.

Saturday morning is a busy time. Nora, forgetful of her grievance against the weather, sang soft snatches in the kitchen, over her fragrant baking. "Walking like giants all over the back yard!" she chuckled just as Mrs. Martin opened the door on a quest for the dustpan.

"What giants," she asked, sniffing appreciatively, as she sampled a crisp sugar cookie.

"The boys on their stilts," explained Nora. "Stalking all up and down the paths, they were—David and Billy. They're gone now, this long time. I told them to keep on the lawn, so they wouldn't go bumping into my clean clothes. Times enough I've had with the washing this week. And I gave them each a handful of cookies. Boys is boys, and I like 'em," and Nora deftly rolled her dough wafer-thin.

By one o'clock the atmosphere of the house had changed as definitely as though real thunder-clouds hung low over each member of it.

"My clothes on the ground, every one of them!" wailed Nora, "and for how long, nobody knows! Yes, ma'am, his stilts are leaning right against the back fence this minute. Likely he heard somebody and climbed over the fence into his own yard. And me giving him cookies and thinking he was almost as nice a boy as David himself! No ma'am, perhaps they're not dirty on the grass, but no more dry than when I hung them up this morning, and me counting on getting some of them ironed this afternoon!"

"But he didn't, I know he didn't," defended David. "He wouldn't be so mean."

"Leaning this minute against the back fence," went on Nora, inexorably. "And weren't the two of you stalking up and down the paths, and didn't I ask the two of you when I brought out the cookies to keep off the lawn? That put it into his head. Every clothespin dropped right on the grass! He just went stilting up one line and down another, pulling out pins and letting 'em drop with the clothes! No, ma'am, I don't want you help me hang 'em up again. It's not the extra work I mind. I mind the trick—that's what I mind," and Nora's voice quivered with a deep hurt.

"It's the trick I mind, too, Nora," said Mrs. Martin, quietly, as the door was about to close on Nora's blue dress and white apron. "The clothes aren't much drier than when you hung them up?"

"Hardly at all, ma'am," said Nora, "and it's out I must go now and hang them up all over again, if they're to get dry to-day at all."

"If the clothes are hardly drier than when Nora hung them out," said Mrs. Martin, looking at David, "they couldn't have been on the line long, in this bright sunshine. Tell me just what happened this morning, David, before you went off to play ball. You and Billy were together all the time, weren't you?"

"All the time—till the last ten minutes," said David, slowly, trouble in his brown eyes.

"The last ten minutes? What happened then?"

"Well, we'd walked up and down every path on our stilts," said David, his gaze as straight as Mother's, "and we were way down by the apple tree and I heard Tom out in front—rang his bicycle bell three times—you know that signal he gives me—and I jumped off my stilts and told Billy to come on, and ran out to see what Tom wanted."

"And Billy didn't come?" supplied Mother.

"Well, Tom had a lot of things to tell me—you know he's got a new puppy, and he had him with him, riding the bicycle with him, Mother!" For a fleeting instant David forgot all trouble in the world.

Mother smiled in response, but insisted, "Yes, but how about Billy?"

"Well, Tom and I played with the puppy (maybe it was ten minutes), and then Tom said he had to go, and I remembered Billy and was just going to find him when he ran out the driveway, and he was laughing."

"Laughing?" Evidently Mother was piecing fact on fact, though unwillingly.

"He said his cat came over in our yard after I'd gone, and he called it and followed it 'round on his stilts, and the cat didn't know what to make of it, but he did know Billy's voice, course, and all of a sudden Billy said he got scared—the cat did—and tore up the path and over the fence and into his back door—Billy's back door. Course Billy laughed."

"I see," said Mother, unhappily.

"He didn't do it, Mother, he did not," said David, in gallant defense. "He isn't that kind of boy. He isn't mean."

"Nobody saw him do it," admitted Mother. "And he looks such a jolly, manly little chap."

David's face lightened.

"But who else could have done it? Surely none of the other boys would go walking around the back yard on stilts, with you away."

"Why does it have to be any boy on stilts?" demanded David, indignantly. "The other boys wouldn't do it any more'n Billy would, and I should think Nora'd know it."

"Poor Nora," sighed Mother. "She's sweet temper itself. We must get to the bottom of it." And just at that minute in walked David's father, home from the office on the Saturday midday train.

"You can tell Father all about it while he eats his luncheon," said Mother, leading the way to the dining-room, where Nora was cheerfully bringing in a belated luncheon.

The main facts David stated at lightning speed, eager for Father's understanding and for his light on a muddled problem.

"Humph!" said Father. "That nice boy next door? Don't believe it of him. Just a minute, son, and I'll listen to every word of your story, because it's just suspicions like this that play the mischief and have to be cleared up. Just let me give Polly this pear," he said apologetically for such indulgence, "but you know how that parrot does like pears," and with David at his heels he departed for the back porch. "Why, where is the old rascal?" he said, stopping short before an empty cage. "Ho! Opened his door again, did he?"

But David was hopping up and down like a madman and shouting joyously: "Oh, stop him, Dad! Stop him, quick! They'll all be on the ground again! Nora! Mother! Come quick, quick, before Dad stops him!"

Yes, there, before the astonished eyes of all of them, was sleek Polly Parrot, seeing nobody, making soft little clucks of joy to himself the while he walked dexterously down the clothesline, pulling out clothespin after clothespin with accuracy and dispatch!

"And I never missing you the whole morning!" Nora whirled upon him, waving indignant arms.

"It wasn't Billy! It wasn't any boy on stilts!" exulted David, between shouts of laughter.

"You old villain!" said Father, in a voice curiously soft for remonstrance. "Come out and we'll forgive you this time, and we'll see to your cage door, too, so you can't get out on wash-day!" and after a slight commotion in the recesses of the ivy-covered stump where Polly had taken refuge, he drew him out, green wings flopping a vigorous protest against the curtailing of his fun. "Who'd think you'd have sense enough to play a game like that! Here, eat your pear!"

"Sense, is it!" from Nora.

And from the steps Mother smiled happily at David and thought, "I'm thankful that in my heart I didn't quite believe he did it."

David whistled a shrill call. "Billy!" as a head popped out of an upstairs window,—"Billy, come on over!"

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* * *

MAKE ROOM FOR THIS NEW SOCIETY

Dr. Armstrong Smith, of the Save the Children Fund, of London, has organized a Padlock Society, the pledge of which is as follows: "I promise to try my utmost never to say an unkind thing about any one whether true or untrue." To join the society a padlock must be unlocked, the promise made in the presence of three witnesses, and the padlock then locked. To remain a member, the promise must be repeated in the same manner every New Year's day. When the promise is first made the full name and address must be sent to Dr. Armstrong Smith, Maryland, Lechworth, Herts, England. Already more than a million members have been received into the society. When one thinks of the mean, snippy, catty, wicked things people say about their fellows, and nations say about each other—as witness the outburst of Kipling about America—there ought to be at least fifteen hundred million members of such a society. "It is thoughtless, harmful chatter that we want to stop," said Dr. Smith, and soon the underground railways of London will be covered with appeals to join this "world league of the sealed lips," as it was aptly described by the mayor of Budapest. The aim is simply to

Search the inmost of the mind,
Purging all fierce and foul desire,
And kindling life more pure and kind.

There are no fees, no forms to fill out, no inquiries to make—all that is needed is to stop saying naughty, irritating, petty things about people.—*Christian Century.*

* * *

SNAPPY WORK

Pete Wilkins had just entered the service, and his young wife was the proudest woman in forty-eight states. She was boasting of his achievements to her brother.

"Isn't Tom wonderful?" she exclaimed. "He's already been promoted to field marshal!"

"From private to field marshal in two months!" ejaculated the brother. "Why, that's impossible! The thing can't be did!"

"Did I say field marshal!" murmured the girl. "Well, maybe it's court martial. I know it's one or the other."—*The American Legion Weekly.*

* * *

A CHEERFUL GIVER

A colored revival was in full blast, and one old fellow was exhorting the people to contribute generously.

"Look what de Lawd's done fo' you-all, brethren!" he shouted. "Give Him a portion of all you has. Give Him a tenth. A tenth belongs to de Lawd!"

"Amen!" yelled a perspiring member of the congregation, overcome by emotion. "Glory be to de Lawd! Give Him mo'. Give Him a twentieth!"—*Exchange.*

Young People's Christian Union

THE DIRECTOR'S DATES

Feb. 11. Stamford, Conn.

Feb. 25. Morning, Haverhill, Mass.; evening, Gloucester, Mass.

* *

YOUNG PEOPLE'S DAY

Reports are beginning to come in from many churches in which Young People's Day was observed Sunday, Jan. 28. And the reports are all filled with superlatives: "The best Young People's Day we've ever had," "I never heard the young people do so well," "The day was marked by the complete and effective manner in which the young people conducted the service; at its close four young people united with the church."

In one church, a member of the congregation was so delighted that he handed the treasurer of the Union his check for twenty-five dollars, as a token of his appreciation for what the young people had done. And the young people did not use it for a sleigh-ride; they immediately decided it should go to help Brother Brooks in Texas. Yet there are some who think that this rising generation is wholly frivolous, and cares for nothing but a good time. What a world this would be if the pessimists were right!

Where the young people were given entire charge, giving addresses instead of the usual sermon by the minister, they rose to the occasion, and those who listened were impressed not simply by the seriousness of the young people and by their ability, but by the messages they brought.

I was told of one church where the minister, last year, could not afford to give up his sermon time to the young people; it was too important that he deliver his message to the congregation. This year that minister is looking for another church and the young people were asked by the trustees to take entire charge on Young People's Day.

Many churches turned over the offering on that day, aside from payments on regular subscriptions, to the Y. P. C. U., and this money is being added to the individual gifts of Unioners for the missionary enterprises of the organization, particularly for the work in Texas.

* *

BROTHER BROOKS

Our Texas missionary has come and gone, and has spoken his message in many churches. He has told a story that has quickened our interest not only in his work in the Lone Star State, but in all our work everywhere. A member of one of our churches in Minneapolis, after listening to him twice, remarked, "If I were twenty years younger I'd chuck my job and go down and help him, for he's got a real fight on his hands."

We are all of us better Universalists for having heard him, and the tie which binds our hearts in Christian love is blest anew because it has reached out and become more nearly all-inclusive, as it should.

* *

SIGNS OF CIVILIZATION

For nearly twenty-four hours I had been traveling through the desert and semi-arid regions of Utah, southern Nevada and eastern California. It is an interesting country, unless your engine breaks down where it is 110 in the shade, as happened when one of the Convention Specials was taking us over this line in 1915. Here Nature takes on many curious forms. The sparse vegetation is interesting, because different. The outlines of the treeless mountains assume strange and fantastic shapes, especially to an eye more or less accustomed to the green slopes and rounded summits of the New England hills. The stranger is fascinated by Nature's unfamiliar way.

After nearly twenty-four hours of this, first in the sunny glory of a warm winter day and then in the brilliant light of a full moon shining on canyon walls, I looked from the window of my berth in the early morning and was struck by the unfamiliar sight of a bill-board, advertising two of Los Angeles' new hotels. Such an experience can not be imagined by one whose traveling has been confined to the eastern half of the country. I had not seen one of these signs of civilization since just after leaving Salt Lake City, and it seemed strange.

Incidentally it may be noted that I remember that sign-board and the hotels it advertised. Ordinarily they make no more impression upon me than the advertisements in the newspapers of a strange city where I expect to buy nothing. And yet I suppose all those sign-boards make an impression, and perhaps I am carrying around with me suppressed desires for all sorts of things I do not consciously want. What a terrible psychological state one would be in, if all those desires, if they exist, should suddenly become conscious ones!

I wonder sometimes how much advertising value there is in these signs along the way. It is evident that each one that is added takes away from the attention-arresting value of all the rest. Perhaps sometime an advertising expert will work out the exact proportion to be maintained between sign-boards and open space and will hold to it, just as some wise advertisers in the papers have learned the value of a small advertisement in a large white space, and as merchants will devote a whole window to the display of a single article of merchandise.

In Los Angeles an ordinance provides for the beautification of all bill-boards, and they are now ornamented and surrounded by lawns and flowers—the kind of transformation which has changed the average filling station from an eyesore to a thing of at least some beauty. But even with grass and flowers around them, a bill-board is a bill-board still.

It is worth a trip across the continent to be able to travel for nearly twenty-four hours without seeing one, so that the hillsides speak not of pills and pens and porous plasters, but, in their natural beauty, tell the old, old story of God's eternal love.

Stanley Manning,
Director of Young People's Work.

Boston, Feb. 2.

For the Quiet Hour

Thankfulness is the crown of all the graces. Your conquering brow lacks its garland if you are lacking in this celestial quality.

Dinsdale T. Young.

You do not know how much good you may do, and how greatly you may glorify God, if you praise Him in your dark times.

Spurgeon.

He is in the wrong mood; he is in the mood when a man should shut his mouth. But that is the last miracle of grace.

Joseph Parker.

Just as when great princes go abroad they must go not unattended, so it is with the believer. Goodness and mercy will follow him always—the black days as well as the bright days, the days of fasting as well as the days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs and blots out our sins.

Spurgeon.

Since I am Thine, O Lord, sin means Thy dishonor! My faults, O Lord, are spots on Thy renown! These "secret faults" are slights and injuries to Thine almighty power.

Mark Guy Pearse.

Man is to be made one with God, not by soaring intellect, but by lowly love.

Robertson.

In our obscure corner, by mere faithfulness to Christ's commission, we may accomplish an immortal work. When the rest of what our labor has wrought has gone to dust, the human soul which we have molded in fellowship with Christ will abide, the noblest and only lasting product of time.

Sunday School Chronicle.

The Christian's relation to the Church is governed not only by the grace which he gets through it, but also by what he brings to it. He owes the contribution of his worship, his fellowship, his service.

John Douglas Adam.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

NEWS FROM JAPAN

Dear W. N. M. A. Friends:

Who says that "Christmas comes but once a year?" Whoever does, surely never lived in Blackmer Home! One Christmas? Count these!

1. Blackmer Home Christmas Eve entertainment on Dec. 21, when, after a clever stunt party, we all gathered in a circle and opened our gifts.

2. Entertainment and party for the Midori Kindergarten pupils, the dear little Japanese dolls that they are! The program was just such as you would see at home with rhymes, games, songs and stories. But the audience, packed in like sardines, kneeling on the cushions on the floor of the big parlor, would have held your interest as much as the performance. After the program each child received two tangerines, a box of candy, picture cards, a lead pencil, and the gifts to carry home which had been made in kindergarten.

If you could see those darling tots at their games and see their little black heads bowed in prayer you would be moved to redouble your already great efforts toward providing the new building for this work. For it seems now, that the present kindergarten can not possibly be used until the new one is ready, for it is positively unsafe. And how we dread the thought of shutting the Midori Kindergarten, even for a few months!

3. The Christmas exercises of the Sunday school conducted in Blackmer Home, taught by Blackmer Home girls, with our capable Matsu Koyama as Superintendent. A very interesting program, with some really cleverly staged dialogues, was enjoyed by about two hundred, mostly children, crowded into the parlor, with the library as stage. I must not neglect to mention the traditional Christmas tree, brought in from the garden for its annual service!

4. Christmas service in the Central Universalist Church. A very impressive and inspiring service, even to those of us who could not understand the sermon. The choir of Home girls and church young men sang "Nazareth" and "O Holy Night When Christ Was Born," and several carols and hymns in English. It would surprise you to know how much indirect Bible teaching can be done when simply drilling a choir!

5. Church Sunday school exercises, similar to those of the Home. The church was crowded, many parents attending.

6. Party for the older church folks, with Japanese supper, fruit, cakes and presents.

7. "Lastly, but not leastly" the gathering of the Mission family with Miss Kirk up from Shizuoka, and Mrs. Cate and Miss Bridges, who really belong to us, all to eat dinner, exchange gifts and have a jolly good time at Blackmer Home the day after Christmas.

And then besides all these celebrations there is always a jubilation when a Christmas package arrives from the Homeland.

Now, do you wonder that we in Blackmer Home do not say "Christmas comes but once a year," but do say, "Oh, make it hearty!"

Alice G. Rowe.

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INTERDENOMINATIONAL DAY OF PRAYER

The Day of Prayer for World Missions will occur the first Friday in Lent, Feb. 16, and in many cities and towns interdenominational meetings will be held.

In Boston a Service of Prayer and Praise will take place in the chapel of New Old South Church, Copley Square, at 10.30 a. m. "The Light of the World" has been chosen as the general theme of the meeting and among those taking part will be Mrs. Henry W. Peabody and Mrs. J. K. Birge of Smyrna.

Universalist women in and near Boston are urged to take advantage of this meeting, which will hold much of inspiration and uplift for each one who attends.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A JOURNEY IN JANUARY

Having recently been down to see the alligators in Florida, I have now been hunting for polar bears in Vermont. Such is the variety of a gadder's career! Some people might advise the South for winter and the North for autumn; but I have to go where and when I am wanted—and I always go rejoicingly.

There are twenty-one Universalists in the Green Mountain legislature, besides a lot of liberal Episcopalians and Congregationalists who believe in the essential rightness of the cosmos. I requested some of them to pass a few laws to moderate and stabilize the January weather in their state and they promised to do their utmost in the matter. There really is room for improvement in climatic conditions up there.

My journey was taken at the request of the newly-formed Universalist Sunday School Association of Vermont, an organization that is wisely officered and effectively managed. Whenever Superintendent George F. Fortier sets his hand at a thing results are bound to follow and he is thoroughly committed to the idea of making religious education a vital fact in his diocese. He is secretary of the State Association and Mr. M. C. Lovell, of Springfield (a member of the legislature), is the president, while Mr. Skeels of Barre, Mr. Jewett of Bellows Falls, Mrs. Leader of Brattleboro and Miss Darling of Woodstock are their partners and fellow-pushers. These workers have set definite objectives before their schools and are already stirring the state from end to end.

My conferences were at Barre, Bethel, Derby Line, St. Johnsbury, Woodstock, Bellows Falls and Springfield. What a responsive, delightful crowd those Vermonters are! I have always liked them and now I like them better than ever. Without exception the schools were reported as being larger and better than a year ago and as planning constant progress. "The people have a mind to work."

At Derby Line I had an "extra," Rev. Mr. and Mrs. Coulter of Huntingville, Quebec, coming down for a special, private conference regarding their new Sunday school. They are recent recruits to our Church and apparently very promising ones. Mr. Coulter has been an entertainer most of his life but believes that he can serve his Master better from the pulpit than from the stage. These highly enthusiastic friends are very happy and very popular in Huntingville.

Why is it that people all smile and look wicked when I say I have been to the Canadian border? I assure them that I did nothing worse than to shovel the snow off the line.

It is said that some good folks want my job when I get through with it. All right. I arose one morning at half past four, took an early train from Bethel to Montpelier Junction, changed there for Montpelier, changed there for Woodsville, N. H., changed there for Newport, changed there for Beebe Junction, Quebec, changed there for Rock Island, and took a sleigh from there to Derby Line, where I arrived at a quarter past nine. Then I talked for an hour and a quarter to the waiting saints. Yes, it *is* a job. But it is a good one, and I like it.

G. E. H.

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DON'T TAKE THE ENTIRE MENU

It is said that an American passed back the bill-of-fare at a French restaurant and said, "Bring me everything."

Like him are the Sunday school superintendents who try to use all the suggestions made for opening services on the sheets furnished for our loose-leaf notebooks. Of course they are unable to condense so much within the twenty-two minutes which we advise as the limit for that part of the session.

Each leader should select that which seems to him appropriate for his own school. And the blessed sense of proportion should never be lost.

Among Our Churches

Massachusetts Letter

A quite common topic for the magazines in the past two or three years has been, "What is the Matter with the Churches?" Naturally the implication is that there is something *wrong* with the churches. The subject is sometimes varied a bit and made more specific by having it run this way, "What is Wrong with the Pulpit?" And we who have close relations with both churches and pulpits do not find the articles under these labels so very interesting because we know of a lot of things which are wrong with the churches of which the writers apparently never dreamed. That is one reason why churches are so interesting; they are *wrong* in so many ways. They are quite like the folks who compose them. People are often wrong; so are their churches and their pulpits. Does it do much good, however, to hunt for and talk about the wrong features in the church? Is it not time to swing the thought right about and ask "What is *Right* with the Church?" That would be a more wholesome exercise and place the seeker for the truth in a mental mood to render a larger service to his fellows and be far happier, too, while doing it. The churches are far more right than wrong, otherwise how will one account for their continued existence and their growing power? With that little preachment we would like to append some interesting facts about some of our Massachusetts churches. Two of our churches have recently chosen and settled new ministers. Both are paying larger salaries than before, the one advancing the stipend $1,500 per year. There are at this moment seven vacant Universalist pastorates in the state, and five of these churches, not knowing who their next leaders are to be, are arranging in their budgets larger salaries for the coming year. Score that as indicative of some things *right* in Massachusetts. The men and women in these churches who are seeking out the new leaders know full well the type of men required for the new day and they are going after them in the right and up-to-date way. * * **Marlboro** is a manufacturing community. Our minister there, Rev. Paul Harris Drake, has been holding a series of brief noonday services at which addresses were given by the ministers of the town. These meetings were arranged especially for the employees of the factories. * * In **Attleboro,** where Rev. C. H. Pennoyer ministers, there were present over two hundred at the annual parish meeting recently held. Every one noted with a feeling of satisfaction the improved condition which has come in the last two years from the working of the budget system and the union of the church and parish in one body. This church has recently suffered the loss of three active and faithful women—Mrs. Charles C. Wilmarth, Mrs. Charles Billington, and Mrs. Lucy H. Dakin. * * **Chelsea** is pastorless. Dr. R. Perry Bush, after a pastorate of more than thirty years, has resigned and has moved to Medford, where he will make his home. Dr. Bush has been engaged to care for and catalogue a large Masonic library, and this will absorb practically all his time for the next several years. The Chelsea church with characteristic zeal has been looking for a successor to Dr. Bush, and soon a young man will be elected to carry on the challenging work in this part of Greater Boston. * * In **Springfield** Rev. D. E. Trout and his family are now splendidly housed in the new parsonage at 3 Wellesley St. Our cause is being well cared for at St. Paul's and the church is growing. Dr. C. E. Rice, pastor emeritus, at the close of fifteen years' association with this church, has gone to Washington, D. C., to lead our new work in the national Capital. * * In **Waltham** an X-Ray Bazar was recently held from which the proceeds were over $600. Rev. H. H. Hoyt, the minister, does not restrict his efforts to his own city, but with real missionary spirit goes each Sunday to Jamaica Plain to preach to the people there. Mr. Hoyt has the commendable habit of receiving members into his church and of christening children quite frequently through the year. He wonders why he should wait for these services until Easter and Children's Day. * * **Grace Church, Lowell,** held its annual parish meeting on Jan. 16. The reports disclosed one of the best years Grace Church has ever had. The Sunday school has a total membership of 326; the Cradle Roll Department has sixty-two; the Home Department thirty-two, and the main school 232. The fair netted $867.92. The annual Coffee Party was arranged for Thursday, Feb. 1. Rev. E. C. Downey, the minister, has sound reasons for pride in his achievements in Lowell. * * In **Norwood,** where Rev. F. S. Walker is our minister, all departments are showing a healthy activity. The new furnace, installed last summer, is proving to be highly satisfactory. An electric blower for the organ is about to be added. The annual fair in December was the most successful affair this church has had for many years. The girls' vested choir has recently been augmented by the addition of a mixed quartette which brings the music up to a high standard. The Y. P. C. U., organized last year, is going forward with all the promise of its fine beginning. * * **Roxbury.**—One of the most recent events in Roxbury was the Interstate Ministers' Meeting, so well entertained by Rev. S. G. Spear and his loyal people. The fair, known this season as the Busy Bee Bazar, was a real success socially and financially. The Chapter of the Comrades had recently a lecture upon "Behind the Scenes in the Telephone Industry." On Jan. 26 the Comrades gave to the public a free concert, the work of the Master Painters' Orchestra, of which Ernest Schupbach, president of the Chapter, is director. Each Sunday evening Mr. Spear has an illustrated lecture. This is preceded by a short organ recital by Mr. R. Franz Reissman. At the annual meeting on Jan. 16, the standing committee reported that it had been able to meet all bills without borrowing any money. This church has the budget idea in operation, and it also lives up to its slogan, "Pay as you go." The Roxbury church recently lost from its ranks by death Capt. George H. Nason, senior deacon of the church and a member for over sixty-three years. * * From **North Adams** comes the word that the financial drive proved to be the most successful in recent years. Japan Sunday was fittingly observed, members of the Mission Circle giving addresses. Miss Annie Lamphier made the financial appeal, which resulted in getting three times as much as last year. The annual sale brought in $460. The Ladies' Aid during the year turned in to the support of the church $1,064. The Comrades number forty and the Chapter is still growing. Meetings of the Chapter are held on the first Sunday evening of each month. At the close of the annual meeting, recently held, to his great surprise, the minister, Rev. Albert Hammatt, was given a traveling bag, filled with all sorts of useful articles. The past year has been the best to date, but 1923 is to be even better. * * At **Arlington,** Rev. W. H. Gould, after a pastorate marked by steady growth for our church, resigns to return to his native state, to take up the work in Livermore Falls, Maine. Mr. Gould leaves a strongly united and forward-looking parish; and no man could be missed more from the Boston Ministers' Meeting and the Greater Boston Federation than he. * * At the **First Church in Worcester** an attendance committee has set itself the special task of getting out at each Sunday's service at least 500 persons and at each monthly meeting of the Men's Club at least 100 men. Dr. V. E. Tomlinson, pastor, will spend most of February in the South as a Murray lecturer. * * **Lynn.**—The annual parish reception to Dr. and Mrs. F. W. Perkins occurred on Tuesday evening, Feb. 1. This is an affair arranged for the presence of every one connected with the parish. On Young People's Day the Union attended the morning service in a body, and in the evening it set up in the parish house a radio receiving station and there, wit

ny friends, "listened in" on the address Rev. Stanley Manning, National rector of Young People's Work, given m Medford Hillside. * * **Milford.**—e First Universalist Society of Milford, xt to the oldest Universalist society in e world, is having one of the liveliest ars in the one hundred and forty-three its existence. The year is half gone, t if the second part will keep up the cord so far made, the story will be the st telling in the long history of the urch. Rev. Harry Fay Fister continues thfully at his post as pastor. * * **Somville.**—On Feb. 8 when the annual rish meeting of the First Church is ld, where Dr. G. E. Leighton is minister, e interesting item to be reported will be at the receipts from the fair held on a cent date will net $1,183.72. * * **Frankn.**—By a fine spirit of co-operation among e local churches a Sunday School Teacher raining Class is being held, instructed by rofessor Clelland of Boston University, ho is giving a course of lectures on Psyology, Old and New Testament Exegesis, d Pedagogy. Much interest is aroused d the meetings, held in the Universalist urch, are well attended. Churches coperating are the Baptist, Congregational, piscopal, Methodist, and Universalist. he expenses are pooled and thus the mmunity gets this valuable assistance hich could not come except for the fine irit existing in the churches. * * **Haverill** was visited by Rev. R. L. Brooks, the exas Missionary, on Sunday, Jan. 21. e reports that he here spoke to the largest udience which he found anywhere upon is trip. Young People's Day was oberved on Jan. 28. Dr. Hall, the preacher r the day, brought with him Mr. Gordon eardon of Crane Theological School, who lso spoke. The other parts of the service ere taken by Miss Mary F. Slaughter nd three of the young men of the Union, harles Wyman, Paul Hunt, and Fred cGregor, Jr. The offering for the Near ast Relief by the Sunday school amounted o $105. * * In the **North Cambridge** hurch, over which Rev. L. R. Paige minsters, an entirely new electric lighting ystem has been installed and the heating lant has been rebuilt, making the splenlid edifice better equipped than ever. This church is lamenting the removal to Bridgeport, Conn., of William R. Thomson, who has been president of the Universalist Club of Boston and also president of the Massachusetts Comrades. Death has recently taken from this church Mr. Charles H. Fosgate and Benjamin G. Jones. * * **Malden** is to be praised for the achievements of the past year. The financial condition has been greatly improved. Payment has been completed upon the and purchased at the rear of the church. On Christmas Sunday $900 was received as a special offering, and over $900 was realized from the Annual Travelers' Sale. The enrollment of the Sunday school has gone from 211 to 250; the pastor's class numbers sixteen, and the Emeline Sprague class is doing commendably. Much of the credit for the improvements in the Sunday school is due to Mr. W. D. Veazie, who is studying in the Theological School at Tufts, and who has recently organized a dramatic club. Sunday evening services will be held up to Easter, and the illustrated lectures of Dr. Rose are given to large congregations. Through the pastor, Rev. C. J. Cowing, an invitation has been extended by the Malden church to the State Convention to hold its May sessions there. The same has been accepted, and the clans will gather in Malden in May.

Leroy W. Coons.

Maine Letter

The severe winter weather and the shortage of fuel is curtailing the activities of many of the churches in the Pine Tree State. The season of annual parish meetings is nearly over. The reports invariably show that the various parishes have had a busy year and the work has been up to the usual standard. There has been a decided gain in the Y. P. C. U. in the past three years and a steady advance in the Sunday schools, in numbers, new schools and efficiency. * * One of the efforts made by the State Sunday School Association is a series of district meetings conducted by the president, Rev. R. J. Mooney, D. D. One of these district meetings was held at Hallowell, Jan. 19. There were representatives from seven schools bresent. The program was well planned and carried out. The ladies of the Hallowell church served the supper. The coming together, talking over problems and plans, discussing new methods of work and the feeling of fellowship among our own people was worth while. * * **Pastoral Changes.**—Rev. Wm. H. Gould began his labors in the Livermore Falls and North Jay Churches the first of February. These churches have been without the services of a regular pastor since the resignation of Rev. A. A. Blair last November. We are glad to welcome back to Maine Mr. Gould. We predict a most successful pastorate for him in his new field. Rev. Mary L. Hadley of Hallowell has resigned, to take effect in April. Mrs. Hadley has done fine work in Hallowell. Rev. Charles H. Temple of Biddeford has also resigned, to take effect the first of April. * * **The Northern Maine Trip.**—The State Superintendent made a trip to the Universalist outpost of Oakfield and Caribou. On Friday evening, Jan. 12, Rev. Klass Oosterhuis was installed as pastor of the mission church at Oakfield. There was a raging snowstorm and the thermometer registered below zero, but a fine congregation assembled for the service and the reception which followed the installation service. This mission church has been built about twelve years. The parish owns the church, the lot next to the church and a parsonage. There is remaining to be paid on the parsonage about $130. For years before there was a pastor a Sunday school was conducted every Sunday and the most of the time a Y. P. C. U. Mr. Oosterhuis is the second pastor and the first man to be a regular settled pastor in the village. He is continuing the good work of his predecessor, the Rev. Anna Bailey. He has already won his way into the hearts of his people and the community. The outlook is unusually hopeful. * * **Caribou** is our northernmost church. While the rest of Maine has been wading in snow Caribou has been enjoying a light snow fall and most delightful winter weather. The Caribou church is a very live institution. Rev. Harry M. Daniels has shown a master hand as an organizer and as a pastor. One of the first things about the church one notices is the excellent condition of the church building and its thorough equipment. The society is prospering financially, in growth of numbers and the increase of interest. During the past three years the church has bought and paid for a parsonage, trebled its Sunday school and doubled its church attendance. On Sunday morning, Jan. 14, the church was comfortably filled, the Sunday school had an attendance of eighty-four. At four p. m. was held the vesper service. The vesper service is more than a service, it is now an institution. It is held every other Sunday. The hour seems to be a popular one, for the people turn out in crowds. On this particular Sunday chairs had to be brought in to accommodate the multitude. This service has grown out of a small beginning to its present proportions. Much attention is given to the musical program. The address is always short and on a subject that appeals to a mixed congregation. The vesper services have been found to meet a real need and also result in many new families becoming acquainted with the Universalist church for the first time. Up in this country religious prejudices are still very strong. Orthodoxy is still cocksure and defiant. At Oakfield the pastor of the Orthodox church could not "conscientiously" extend a welcome to the new pastor of the Universalist church because the Universalist church is not Christian. The future of Universalism in this North Country looks bright. Plans are being worked out for some real missionary undertakings in the future. * * **The State Banquet** for the ministers and one layman from each church is to be held in Gardiner Tuesday evening, Feb. 27. The ministers and one layman from each church are to be the guests of Dr. Lowe, he is to pay the traveling expenses and in every way be the host. Dr. Lowe has already stated the object of the meeting. The Gardiner parish will be glad to furnish entertainment for all who care for it over night. * * **Bethel.**—The Sunday school and the meetings of the Y. P. C. U. have

been held every Sunday. The Comrades meet every Sunday at 3 p. m. No preaching services have been held on account of the illness of the pastor, Rev. J. H. Little. * * **Pittsfield.**—The Y. P. C. U. remembered a large number of poor families at Christmas time. In spite of the weather and much sickness the average attendance of the Sunday school is 125. * * **Oakfield.**—The newly organized Union is getting hold of the younger element of the parish. The new pastor is rapidly winning the confidence of the old as well as the young and there is a renewed life in the Sunday school and a new enthusiasm in the church. The work is going on largely due to the foundation laid by the retired minister, Rev. Anna Bailey. * * **Oakland.**—Our new Union has begun well and is coming strong. The devotional meetings are well attended. "We are raising money for a new organ and canvassing the parish for *Banner* subscriptions." * * **Hallowell** is adopting in its Sunday school for the Junior age the "Card Method of Religious Instruction," by Dr. G. P. Atwater. The annual parish meeting was well attended. The ladies served the supper, after which the business was pleasantly conducted. * * **Dover and Foxcroft.**—The annual parish meeting has been held. It was preceded by a bountiful supper. The reports showed a prosperous year. One of the aged and loyal members, Mrs. Edith M. Oakes, passed to the higher life Sunday, Jan. 7. Mrs. Oakes was an old-time Universalist, a most faithful attendant of the church, loyal to every denominational enterprise, a regular Convention goer, and intensely interested in every movement for the betterment of humanity. * * **Rumford.**—The annual parish supper was well attended. The reports were excellent. During the past year this church has suffered some severe losses by death but the people have rallied and the work is progressing. On Sunday, Jan. 7, three young men were received into the membership of the church. The Sunday school is progressive and prosperous, the Ladies' Aid and the Mission Circle are very much alive and working for the future. * * **Waterville.**—A contest between the Blues and the Whites for points resulted in a greatly augmented attendance at the devotional meetings of the Y. P. C. U. with many taking part. The Sunday school is growing in numbers and interest. Our superintendent, Dr. F. E. Wheeler, is ingenious and tireless. * * **Augusta.**—The Christmas sale of the Murray Alliance netted over $879, the best results in several years. A vigorous men's class has just been organized in the Sunday school, the best thing being that the men asked for it themselves. The women are not to be outdone and are going to organize a class for themselves. * * **Norway-South Paris.**—The Unions of these two churches are holding their regular and business and devotional meetings with good attendance in spite of the inclement weather. On Friday, Jan. 19, after a splendid supper in the Norway church attended by both Unions, Rev. R. L. Brooks of Texas gave a rousing address. * * **Calais.**—Work is going on smoothly. The church is in a healthy condition. An afternoon sale in December netted the women $275 clear. On Feb. 5 the ladies are planning to invite all the five Missionary Societies of the city to a social evening and give them an illustrated lecture on what the denomination is doing in the missionary line. * * **Westbrook.**—The annual parish meeting was held Jan. 9. Reports were read from every department of the church which caused great rejoicing and aroused intense inspiration. Plans are being made to redecorate the interior of the church building. The ninetieth anniversary of this church will be observed April 19. * * **Lewiston.**—The Y. P. C. U. and the Sunday school are both prosperous. The Union has paid all quotas and $100 for support of the church last year. * * **Dexter.**—An epidemic of whooping cough and a scarlet fever scare have hindered the work of the Sunday school through the fall and winter. Yet the organized classes have been most loyal, and an orchestra organized and the school has paid for ten lessons by a competent instructor and leader and now the orchestra is helping the regular Sunday school services. The Y. P. C. U. has increased its membership over last year and is doing better work than ever. * * **Turner Center.**—A Y. P. C. U. was organized in this church in December. Since this church is in a truly rural community, the devotional meetings are held during the Sunday school hour. The Leavitt Institute is situated in Turner Center and our church being the only church there, many of its students are enrolled in the Sunday school and as members of the Union. * * **All Souls, Portland.**—Owing to the faithful and persistent efforts of Rev. Charles Waite in securing money, All Souls is to have a new furnace installed in the basement sometime during January. It is much needed because it has been impossible to heat the auditorium with one furnace. * * **Canton.**—This church has been without a settled pastor for a long time, yet the Sunday school keeps steadily on. "Little's Cross and Crown" system was adopted one year ago and six won the gold pin the first year. We have a good worker on our Cradle Roll and have added some new pupils. This small Sunday school is doing a most successful work. * * **Gardiner.**—During the past month this parish has been very busy. The Y. P. C. U., the Mission Circle, the Juniors and the Sunday school have held social events and earned considerable money. The annual meeting of the Sunday school showed all bills paid and the school in fine condition. Several new pupils have been added the past few weeks. The great event of the month was the chicken dinner planned, cooked and served by men. The event was a success both financially and socially. Special Lenten services are planned for each Wednesday evening of Lent and vesper services for each Sunday afternoon. * * **Yarmouth.**—This church faces the new year with confidence. The annual bazaar in December netted the Women's Alliance $190, the largest amount in some years. The old church, built in 1834, has been sold and the proceeds used to improve the present church property. The pastor was elected president of the recently formed Parent-Teacher Association.

Milo G. Folsom.

Church News and Interests

PERSONAL

The address of the Rev. Fred A. Line is now 205 N. Santa Fe, Tulsa, Oklahoma. Mr. Line began his work in Tulsa in October and the membership has doubled already, and congregations are steadily increasing.

Illinois

Sycamore.—Rev. N. E. Spicer, pastor. Interest in the church and its activities increasing. The Sunday school, under the superintendency of Mrs. George Dalton, is doing well. A series of monthly parties for the school were introduced in September and they have been held each month and have proved a good thing for the school, both in the way of entertainment and to increase interest. The ladies held their annual sale in December, netting over $300. Once a month for the Chamber of Commerce for four months beginning with January the ladies of the church have been asked to serve the banquets; with the profits from these the Sunday school rooms and parlors of the church will be newly decorated. The church has signed up for moving pictures and will present one program a month during the church year, some months two. The Mrs. Mary E. Stevens free lecture course takes care of one Sunday evening and as heretofore excellent talent is provided. The prospect for a new memorial building in which to hold this lecture course is good. The trustees are now considering the erection of such a structure.

Stockton.—Rev. W. A. Garner, pastor. Our annual meeting was held in January. Reports were good. The pastor was asked to remain another year. Young People's Day was observed here, with the young people fully in charge of the morning service. Four boys and two girls creditably took the important parts of the service. As the last word of the Mizpah benediction had fallen from our lips the voice of the superintendent of our public schools was heard saying that as there seemed no proper time to applaud I wished the young people to know that I appreciated the fact that the full servi

had been so ably carried out by them. This was put in the form of a motion, and enthusiastically carried. Our church has recently enjoyed a helpful series of four sermons by Dr. Frank D. Adams of Elgin. We have recently lost by death one of our earliest and most valued members, Mrs. W. E. Mapes. She had held various offices, being at one time superintendent of our Sunday school.

Iowa

Boone.—Rev. Gustave H. Zastrow, pastor. The pastor has organized a Boy Scout troop, numbering forty boys, which has its headquarters at the church. A Scout Mothers' organization will soon be functioning. A group of men and women interested in high and noble thinking meets for discussion every Friday evening. At present they are studying the last great work of the late John Burroughs, "Accepting the Universe."

Maine

Brunswick.—Rev. Harry F. Shook, pastor. Young People's Day was observed in this church on Sunday, Jan. 28. Fourteen different young people took part in the service—one presiding, another leading the responsive reading, a third reading the Scripture, one to make the announcements, one to offer prayer, and nine presenting "Keys to Happiness," based on the Beatitudes. Those participating were: Misses Helen Campbell and Hattie Coolen, Walter Herrick, Chester Smith, Carlton Andrews—a Bowdoin student from the Lewiston Union— the Misses Margaret McFadden, Marion Rancour, Gertrude Haley, Laurice Miller, and Eleanor Perkins, and Edward Haley, John Morrison, John Perkins, and Laurence Pennell. In addition two young ladies—Misses Sarah Wheeler and Bessie Stimpson—acted as ushers. A large congregation greeted the young people and congratulations were numerous for the excellent manner in which they conducted the service. On the Friday evening previous, the young people were given a sleighride, followed by oyster stew at the home of Mr. and Mrs. Shook. Several men of the parish contributed to a fund to defray the penses of the evening. Four young people united with the church Sunday morning, at the close of the service.

Auburn.—Rev. Roderick J. Mooney, D. D., pastor. The year just closed was one of advance on all lines. Intensive work was prosecuted in every department with fine results. The Christmas services were attended by very large congregations and the rendition of the difficult music by the choir was very fine. The choir was augmented by eight extra singers, making three quartettes, with cello and violin in addition to the organ. The vesper service was one of the most remarkably successful ever held in the parish. The parish is one solid unit, each department working with efficiency for results. The annual parish meeting showed all bills paid with a handsome balance on the right side. Mr. A. Q. Miller was added to the board of trustees. The Ladies' Circle had a phenomenally successful fair, clearing up $1,330 by their efforts. This organization has been completely reorganized and now is officered by a president and seven vice-presidents. The Social Circle has done splendid work, incidentally clearing up some hundreds of dollars. The Sunday school regretted losing Mr. James E. Philoon from its superintendency, but found in Mr. F. Loring Fletcher a worthy successor, and is moving right along—splendidly organized for effective work from the Cradle Roll to the community class. The Y. P. C. U. now reorganized with nearly fifty seniors is our most promising department. Y. P. C. U. Day was duly observed and the subject of "Stewardship" elicited a thrilling response from this band of extremely bright young people. Their slogan is "All with the pastor to assist him in the work of this big parish." In spite of epidemics of scarlet fever, whooping cough and grippe sweeping over the city, schools all closed, and sickness in a large majority of homes, a large audience gathered at the church Sunday morning to hear the message brought by that busy business man, Hon. Richard Billings of Woodstock, Vermont. The subject was "Some One is Following You," and the sermon was a straight gospel message to every listener. The evidence of intimate knowledge of the Bible added emphasis to every sentence. When he came to his direct plea he thrilled the audience as he urged men to remember their influence on those who may follow in their footsteps. At vesper service in the afternoon another great message was given on "Life's Ideals," an analysis of the true and the false. Every member is under obligations to Mr. Billings for coming to us and giving two such inspiring messages To a society alive and active they come as an inspiration to carry on.

Waterville.—Rev. C. F. Knickerbocker, pastor. The year 1922 has recorded progress and development in all departments of our church. New families have been added to the parish, new members to every auxiliary organization, until we have now two hundred different people organized in the various units for work. The annual meeting was well attended and the treasurer's report recorded all bills paid and a balance on hand. The Sunday school, under the wise and skillful leadership of Dr. F. E. Wheeler, has made marked gains both in members and efficiency. Best of all, our people are supporters and enthusiastic workers in every worth-while community enterprise.

Massachusetts

Springfield, Second.—Rev. Elmer D. Colcord, pastor. Our annual fair was again a success. We enjoyed immensely a visit from Dr. W. R. Rowland. The Sunday school is represented in the city basketball league by a senior team this year. The team is having a successful season and is ably coached by Ray Oosting, the star of the Springfield College team. The pastor has been conducting evening services in Westfield and has been assisted by the Y. P. C. U. In spite of the heavy storms in western Massachusetts some enthusiastic meetings have been held. "At the Junction," a humorous play, was presented by Y. P. C. U. members at our monthly Sunday school party and before members of the local Rebekah Lodges at their annual fair. The Bay Path Circle will give an Old Folks Concert on Feb. 16. Y. P. C. U. Sunday was observed with the young people in charge of the morning services. The pastor spoke of the State Efficiency Banner, which this Union holds, and of how it came to Springfield Second. The Sunday school has been fortunate in securing the services of trained teachers and leaders for boys from Springfield College.

New Hampshire

Marlboro.—Rev. Owen R. Washburn, pastor. The annual fair and entertainment held in the town hall Jan. 26 netted something over $200 for the Ladies' Circle. Jan. 28 the Y. P. C. U. had charge of the morning service, Miss Aileen Page and Charles Harris representing the young people and taking leading parts. The principal address was very ably made by Mr. Elwell, secretary of the Y. M. C. A. for Cheshire County. The pastor spoke briefly. The Y. P. C. U. is holding a series of Tuesday evening socials at two weeks intervals, in the church parlors; one each month includes a literary program and one includes a supper. Lenten services will be held during five evenings in the week preceding Easter, the Congregational, Methodist and Universalist parishes and pastors uniting in the meetings, which will be held in turn in each church, with united choirs. Each denomination will bring one out-of-town speaker to the meetings. A ministerial association, to include the pastors of the above named churches and of the local Catholic church, has been planned and will hold its first monthly meeting on the first Monday in March. The Universalist church is joining with the other churches in the promotion of a father-and-son supper to be held during February, in the town hall. The pastor of the Universalist church has begun a series of conferences with the members of the church, whom he will meet in the church parlors one evening a month for discussion of church problems and methods.

California

Oakland.—Rev. B. C. Ruggles, pastor. Rev. Stanley Manning was with us on Jan. 14 and was welcomed by a large and enthusiastic audience. He met a group of our young people and of their own volition they decided to organize. We shall be able to do a definite work for young people when we get a church home. For February

Mr. Ruggles has announced a special series of sermons on "These Universals are Our Fundamentals." Feb. 4, "Our Invisible Partner: The Fact of Universal Fatherhood." Feb. 11, "An Amazing Kinship: The Fact of Universal Brotherhood." Feb. 18, "Abundant Ability: The Fact of Universal Christhood." Feb. 25, "Universal Healing: The Fact of Harmony with God through Divine Discipline." Dr. Dodge's two poems, which will be read on the first two Sundays, will be given as souvenirs to each person attending. Our first great loss has come in the passing of our church mother, Mrs. Helen Conger, lifelong Universalist, eighty years of age, and a member of the well-known Conger family.

* *

BOSTON MINISTERS' MEETING

The speaker Monday morning, Feb. 5, was Dr. Richard Eddy Sykes, president of St. Lawrence University. On Feb. 12, Dr. William I. Lawrance, of the Department of Religious Education of the American Unitarian Association, will speak on "The Next Step in Religious Education."

* *

INSTALLATION SERVICE AT BROOKLINE

The Rev. Fred A. Moore was formally installed as pastor of the Beacon Church at Brookline Sunday afternoon, Feb. 4.

The invocation was by Dr. George E. Leighton. Dr. Lowe preached the sermon. Prof. Clarence R. Skinner, of Tufts College, offered prayer. The charge to the minister and act of installation were by Dr. Leroy W. Coons, and the charge to the people was given by Dr. Harold Marshall. President Cousens of Tufts College welcomed Mr. Moore to the Beacon Church, and Dr. Harris G. Hale, dean of the Brookline pastors, extended a cordial welcome to the ranks of the ministers of Brookline.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	23
Rumford, Maine	3
Brunswick, Maine	4
Brewton, Ala.	1
Total	31

* *

ATTENTION: UNIVERSALIST MEN OF MASSACHUSETTS

Friday evening, March 2, at the Boston City Club, is the date and place fixed for the annual "Get-Together" of Universalist men. An inspiring program is being prepared. Full particulars later. Put this date in your engagement book. You can not afford to miss it.

* *

CHARLESTOWN MASS MEETING

The preacher for the Mass Meeting at Charlestown on Feb. 11 will be Rev. Hervey H. Hoyt of Waltham. Rev. R. H. McLaughlin, who has recently taken up his pastorate at Hartford, Conn., was to have taken this place, but he finds it will be impossible for him to be present. Mr. Hoyt, a new man in a way, to Massachusetts, is a thoughtful and eloquent preacher and it will be a privilege for all who can to hear him.

* *

MRS. MINNIE G. ROBLIN

An Appreciation

In the passing of Mrs. Minnie G. Roblin of San Diego, Cal., the Universalist Church, and the world, has lost a devout and noble woman. She was reared as a child in the Church, the daughter of Mr. and Mrs. Merrick Gay of Gaysville, Vermont. Later married to Rev. Joseph R. Roblin, a graduate of St. Lawrence, who had pastorates in Bethel, Richmond and Ludlow, Vermont, she centered her life and thought in the Church and its teachings. She was a life member of the Woman Centenary Association, a member of the Woman's Missionary Association of California, and she did a great deal for the Japan work. In every cause for the spreading and helping of the faith she lent a hand. Besides the church work she was ever ready in San Diego to help in every worthy cause. She did much for those less fortunate than herself.

Her life was a living exemplification of the Universalist faith. She was most unselfish, making the greatest of sacrifices for her loved ones, and through it all patient, kind and truly noble in thought and deed.

Her influence for good, and her noble life, will be her memorial. She is not gone, for her spirit is with us.

* *

Notices

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

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A traveler called at a Paris hotel and inquired what the rates were.

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The traveler thanked him and turned to go.

"Doesn't that please you?" asked the hotel proprietor.

"Yes, your prices are all right," said the traveler, "but your hotel isn't high enough." —*Youth's Companion.*

* *

"He was driven to his grave."

"Sure he was. Did you expect him to walk?"—*Lord Jeff.*

* *

Don't refuse to marry a girl because she can't cook. She may have money enough to pay your board.—*The Medical Quip.*

* *

"This car has twice the speed it used to have, Henry."

"Sure it has, Lizzy. I took the engine out—that was what held the darn thing back."—*Judge.*

* *

An authority on the fuel situation declares that we must "learn to eke out by burning oil, gas, electricity and what not." We are glad he mentioned the whatnot. Mary, hand us the ax.—*Boston Transcript.*

* *

"Bill," said a sailor looking up from his writing, "do you spell 'sense' with a 'c' or an 's'?"

"That depends," replied his friend. "Do you refer to money or brains?"

"Aw, I don't mean either of them two," was the reply. 'What I want to say is, 'I ain't seen him sense.' "—*Western Christian Advocate (Cincinnati).*

* *

We feel very kindly toward Poland, and we hope President Wojciechowski will make a name for himself.—*Associated Editors.*

* *

William J. Bryan is in favor of a new way of electing Presidents. Nobody can blame him for not being enthusiastic over the old way.—*Toledo Blade.*

* *

Western paper says the wild West bandit has died out. He hasn't, he has merely moved East.—*New York Evening Mail.*

* *

There was an all-round good for nothing man who died, and at his funeral the minister delivered a most beautiful address, eulogizing the departed in the most glowing manner, praising his splendid qualities as a fine type of man, a good husband and kind parent.

About this time the widow, who was seated well up in front, spoke to her little daughter by her side, and said, "My dear, go look in the coffin and see if it is your father."

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